THE APHORISMES OF *HIPPOCRATES* PRINCE OF PHYSITIANS.

WITH

A short *COMMENT* on Them, taken out of those larger Notes

Of { GALEN. HEURNIUS FUCHSIUS, *&c.*

With an exact Table shewing the substance of every

APHORISME.

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Hippocrates *his life out of* Soranus.

HIppocrates was born in an Island in the Ægean sea, called *Cos* or *Coos*, and was the son of *Heraclides*, and *Praxithea* the daughter of *Phenaretes*. He reckoned his Pedigree from *Hercules* and *Esculapius*, and counted himself nineteen generations or descents from the one, and twenty from the other. Of his Genealogy *Eratosthenes* makes mention, and *Pherecides* and *Apollodorus* and *Arius Tarsensis*. He was his Father *Heraclides* disciple, then to one *Herodicus*, and as some relate, he heard *Leontinus* the Rhetori-

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cian, and *Democritus* the Philoſopher of *Abdera*. He flouriſhed in *Pelops* his time: and was born (as *Iſthomachus* relates in his firſt book of *Hippocrates* Sect.) in the firſt yeer of the eightieth Olimpiad. But *Seranus* a *Coan*, having ſearched the Library of *Cos*, goes further, and ſaith he was born during *Abriada* his Monarchy the ſeven and twentieth day of the month *Agrian*, at which time the *Coans* do to this day offer Sacrifices to *Hippocrates*. Another Author ſaith he lived in the times of *Eliachim*, *Malachi*, *Pereno*, and *Socrates*. He being exceeding skilful in Phyſick, and the whole courſe of learning, after his parents died forſook his native Country (as one *Andreas* falſly imputes to him in a book which he hath written of the Origine of Phyſick) for having fired the *Cnidians*

dians Library. Others say he left his Country through a desire he had to see the effects and success of Physick in several effects, Climates, and places. But *Soranus* saith the Lord appeared to him in a dream, and wished him go to live in *Thessalia* Howsoever he was famous all *Greece* over, and admired for his skill in Physick so far that he was by Ambassadours sent for to *Perdiccas* King of *Macedonia* when he was thought to lye sick of a Consumption, and came to him, together with one *Euryphon*, who was elder then he; and by some signes and tokens, found that the Kings disease was a trouble of the mind, for after the death of his Father *Alexander*, he fell in love with one of his Concubines called *Phila*: Which *Hippocrates* discovered by his pulse, in which he felt an alte-

ration at her coming into the room, and acquainting *Phila* therewith, cured the King. He was also called to *Abdera* to recover *Democritus* from his madness, and expel the Plague out of the whole City. And the Plague being at a time gotten in amongst the Pannonians and Illyrians, they sent Ambassadors for him, who having enquired of them what winds ordinarily blew there sent them away unsatisfied: and when by prudent Arguments he foresaw the Plague would prevail upon the Atticans dominions, he foretold it, and took great care both of those Cities and of his Disciples. And he so truely loved *Greece*, that the renown of his learning spreading it self as far as *Persia*, and *Artaxerxes* sending for him by means of *Hystanides* Governor of *Hellespont*, upon proffer

proffer of exceeding great rewards, preferring honesty, before lucre of mony, he absolutely denyed him; as by his letter written to him it plainly appears. He freed his own Country, when the *Athenians* intended to war against it, and had called the *Thessalians* to aid them, whereupon he had great honors decreed him by the Coans. Yea and by the Thessalians, Argives, and Athenians, who entered him into the Eleusinian Sacrifices or mysteries, next to *Hercules*, and admitted him into their franchize, and allowed both him and all his posterity maintenance of Corn out of their common Granaries. He taught all as were studious of this Art, freely and without envy.

He died amongst the Larisseans about that time as *Democritus* also died, some say at ninety, some

at eighty five, some at one hundred and four, some at a hundred and nine yeers of age. And was buried between *Gyrtone* and *Larissa*, where his Monument is to this day to be seen, in which for a long time there was a swarm of Bees, with whose hony the nurses coming to the Monument, would anoint the Ulcers of infants mouths, and cure them. In many of his pictures and Images he is painted with his head covered (some say) with a hat, it being a sign of Nobility (for so was *Ulisses* painted) Some say his head was covered with his Cloak, which some affirm was for comelinesse because he was bald, and some by reason of the weakness of his head. But some will have it done so by him significatively to shew that it i fitting to have the chief seat of the soul well guarded and covered.

covered. Others say it is the dress of one who loves travel: some again say it was to demonstrate the obscurity of his writings. And finally some that it was to testifie, that we ought in our health time beware of such things as may be hurtful to us. Though some affirm it was because his cloak should not hinder him, hanging about his hands when he was about to give Physick, and that therefore he wrapped it up and cast it behind his head.

There is great controversie about his writings, so that there being several opinions, it is not easie to assert any thing certainly concerning them, for many causes which may obcure a mans judgement. As first his sirname. Secondly because it is not possible to observe his phrase: Thirdly, because that according to his age he

he alters it, besides many other reasons; I could (if I pleased) alleadge. He always contemned mony, was pious, and a lover of the Greeks. Wonderful well-affected to his own Countrymen, so that he freed them all from the Pestilence, as I said before; wherby he was much honored both by them and the Argives and Athenians. He left two sons after his decease, *Thessalus* and *Draco*, and a great number of Disciples; but his sons were the most famous.

Hippocrates

Hippocrates his Oath.

I *Swear by* Apollo *the Physician*, Æsculapius, Hygiea, Panacea, *and call all the Gods and Goddesses to witness, that I will observe and keep this underwritten oath to the uttermost of my power & judgement. I wil reverence my Master who taught me this Art, equally with my Parents, will allow him things necessary for his life, and will esteem his children as brothers, and (do they desire it) will teach them this my Art without any salary or Covenant. I will participate all my instructions, and Lectures and whatsoever I know else, to all mine own and my Masters*

ſters children, yea and to all my ſchollers, who ſhall in writing be bound to me, and tyed by a Phyſical oath, and to none elſe.

And as what concerns curing of the ſick, I will to the uttermoſt of my power and judgement preſcribe them their diet, and will ſecure them from all detriment and injury. I will not by any mans intreaties be moved to miniſter poyſon to any man, nor give any advice to do it. Neither will I give a woman any Phyſick to make her miſcarry of her birth: but will uſe mine Art and lead my life pioufly and chaſtly. I will cut none for the ſtone, but leave that to skilful Chyrurgions. In what houſe ſoever I come, it ſhall be for the good of the ſick, and will abſtain from offering any voluntary injury, eſpecially in any Veneral way to any ſuch as I ſhall have to cure, men or women, bond or free What

Whatsoever I shall see or hear during my cure, yea though I were not called to give physick, but as it were being in a common conversation of life, if they be not things fitting to be revealed, I will conceal and keep them secret to my self. If I observe this oath faithfully, may I thrive and prosper in mine Art and Living, and grow famous to posterity. Or may the contrary happen to me upon breach of it.

Hippocrates

An exact Table shewing every Aphorism pertaining to every disease.

Note the first number stands for Aphorism, the second for Section.

Of sickness of the head.

READ *Aph.* 71. *Sect.* 4. 64.5. 67.5. 40.2.5.6.7.6 10.6.22. 6.51.6. *Lethargie, read* 10.7. *dead-sleep* 1.2. *Overmuch waking* 3.2. *Apoplexie* 57.6. 42.2. 43.2. *Melancholly* 24.6. 56.6. 11.6. 9.4. *Madness* 22.6. 57. *Doating* 53.6. *Sleep* 2.2. *Falling-sickness* 46 2. 8.5.

Of

Of the diſpoſitions of the Sinews.

Palſie 18.5. *Cramp* 57.4 66.4. 67.4. 79.4. 1.5. 2.5. 3:5. 4.5. 6.5. 7.5. 18.5. 17.5. 23.5. 39. 6. 9. 7. 10. 7. 13. 7. 18.7. 26.7. *Aſtoniſhment.* 14.7: *Of the wry mouth, noſe, or lips,* 49.4.

Of the diſpoſitions if the Eys.

12.3. 13.3. 14:3: 18.3: 17.3. 22.3, 49.4. 52.4. 17.6. 31.6. 52. 6. 47.7.

Of the diſpoſitions of the Ears.

49;4.

Of the diſpoſitions of the Noſe.

2.6. 40.2. 23.3: 14.3, 15:3: 32,3. 36.7. 25.5. *Flux of blood*

at the Nose. 37.3. 27.4. 60:4. 75.4. 32.5, 10.6. 9.7; *Neesing* 34.5. 12.6. 52.7.

Of the divers dispositions of the Mouth and Tongue.

25.3. 32.6. *Dispositions of the Teeth.* 26.3. 53.4. 26.3. *Of the effects of the Throat,* 23:3. 34.4. 37.4. 11.5. 37.6. 60.7.

Affects of the Breast and Lungs.

68.4. *Asthma* 46.6. *the voice,* 6.5. 51.5. 47.7. *spitting of blood,* 30.3 67.4. 47.4. 14.5. 10.6. 15. 7. 37.8. *Pluriſie* 12.1. 6.3. 24.3. 9.5. 16.5:16.6. 33.6 *Peripneumonia* 34.6. 12.7. *Empiema or spitting of matter* 27.6. *Pthiſick* 11.3. 14 3. 23.3, 30.3. 8.4. 10.5. 15,5. 13.5. 16.5,64.5. 16.7.

Affects

Affects of the Heart.

66.4. *Affects of the paps*, 36.5. 27.5. 38.5 39.5 50.5 52 5, 54 5

Affects of the Stomack.

15.1. 18.1. 33.2. *Difficulty of swallowing*, 35.4. *Pain of the Stomack*, 65.4. 21.2. *Of thirst* 27.5 *Vomiting*, 2.1. 7.4. 22.4. 10.7. *Of the Hicket* 4 5. 13.6. 15 6. 17.7.

Affects of the Liver.

Pain of the Liver, 53 7. *Apostbumes of the Liver*, 60,5. 18. 6. 46.7. *Dropsie* 23.3. 8 6. 22.6. 11 4. 35 6. 43 6. 5.7. 48.7. 46. 7. *Of the hypocondres* 64.4. 74.4. 64.5. 40.6.

Affects

Affects of the Gall and Spleen.

Jaundies, 64.4. 63.4. 71.5. 42
6. *Of the Spleen* 23.3. 43.6. 48.6

Fluxes of all kinds.

14.2. 21.4: 22.4: 23.4: 24.4.
26.4. 28.4. 49.5. 1.6. 3.6. 32.6
43.6. 48.6. 5.7: 24.7. 30.7. 31.7
Pains of the intestines, 11.4. 49.4
50.6. 7.6. *Iliac passion* 44.6. 10.7

Affects of the Fundament.

11:6. 12.6. *Affects of the reins*
6.4. 8c.4. 7.6 35.7. 36.7. 37.7.
55.7

Affects of the Bladder:

17.3. 23.3. 27.3. 32.3. 70.4.
71.4 73.4. 72.4: 74.4. 75.4 70
4. 76.4. 77.4. 75.4: 80.4. 82.4.
83.

83.2. 84.4 58.5 19.6. 44.4. 32.
7.34 7. 35.7. 39.7. 40.7. 49 7.

Affects of the members of Generation in men.

63.5. 19.6.

Of the affects of the members of Generation in women.

13.3. 1.4. 28.5. 29 5. 530.5. 31.5
32.5. 33.5. 34 5. 35.5. 36.5: 37
5. 38.5. 39.6. 40.5. 41 5. 42.5.
43 5. 44.5. 45.5. 46.5. 47.5.
48.5 49.5. 50.5. 51.5 52.5. 53
5. 54.5. 55.5. 56.5. 57.5. 59.5.
60.5. 61 5. 62.5. 28.7.

Of the Affects that do appear in the Exteame parts.

46.2. 20.4. 31.4. 33.4. 44.4.
25.5. 21.6. 22.6, 28.6. 29.6. 30
6.

6. 34.6. 49.7. 49.6. 55 6. 59 6. 60.5.

Aphoriſms touching Feavers.

12.1. 14.1. 23.2. 25.2. 26.2: 28.2. 30.2. 34.2. 7.3. 8.3. 10.3. 12.3. 22.3. 29.4. 31.4. 44 4. 43. 4. 46.4. 48.4. 45.4. 49.4. 50.4. 51.4 52.4. 53.4. 55.4. 56.4. 67. 4. 58.4. 60.4 62.4. 63.4. 94.4. 66.4 67.4 68.4. 69.4. 26.6. 54 6. 71.4.

Of Diet to be obſerved in Feavers.

4.1. 5.1. 6.1. 7.1. 8.1. 9.1. 10 1. 11.1. 13.1. 14.1. 15.1. 16.1. 17.1. 18.1. 19.1.

Theſe

The Table.

These Aphorisms following belong onely to the Chyrurgion.

27.6. 31.6 38.6. 55 6. 24 6. 49.6. 60 6. 67.5. 25.6. 14.7. 30 7. 31,6. 25. 7. 26.2 4.16. 18.6 45.6 2.7. 14.7. 24.7. 47. 2. 16.6 46.2. 77.7. 50.6. 19,6. 24.6. 50. 7. 30 5. 50.8.

Sectio prima

Aphorismorum.

1.

Vita brevis, Ars longa occasio praeceps, experientia fallax, judicium difficile. negq vero satis est ideo quae facto opus sunt prompto esse, sed & aegrum, et astantes, et res circumstantes ad id paratos comparatas esse oportet.

The *Aphorisms* of *Hippocrates* Prince of Physicians:

Sect. I.

The Argument.

This first Section doth for the most part handle the Dietary part of Physicck, prescribing not onely the measure and observation in meats and drinks for sound bodies, but also for those that are sick and diseased, with a moderation of Labour and Exercise.

APHORISM. 1.

Life is short, the art is long, occasion suddain, experince dangerous, judgement difficult. Neither is it suffient that the Physician doe his office, unless the Patient, and those which are attendants about him, do their duty, and that outward

things be as well ordered, as those that are given inwardly.

This Aphorism is as it were an Introduction or Proeme to the whole Work.

APH. 2.

In distemperatures, looseneſſes, Fluxes of the belly, and Vomitings which do com of their own accord if ſuch things be purged as ought to be purged, they are eaſily endured, and are profitable, otherwiſe it falleth out contrary. In like ſort if an emptying of veſſels be done as it ſhould be, it doth good as is eaſily ſuffered, otherwiſe it doth work contrary effects. Wherefore conſideration is to be had both of the region and the time, and alſo of the age and the quality of the diſeaſe for which ſuch things ought to be evacuated, or elſe not.

For the Phyſician ought in all things

Sect: 1

Aph: 2.

Enalvi per tarbationibus, & Vomitionibus quæ sponte eveniunt, si qualia oportet purgentur, conducit, & facile tolerant, si minus contra eveniti itidem et vasorum evacuatio, si qualis debet, fiat conducit, & facile tolerant, si minus, contra fit. adhibenda igitur cum ratione evacuatio & loci, & temporis tum anni, & ætatis, et morborum in quibus hæc fieri debent, ratione.

Sect: 1

APH. III

Athletarum plenior corporis habitus, si ad summum ich plenitudinis gradum perductus, lubricus est. nego enim eodem permanere aut consistere posse: quum vero non consistat, non jam possit in melius procedere, tum certe ad vitiosa declinat. Quamobrem plenior illa corporis habitudo haud commendanda est, tolerata, quo corpus novae nutritionis nullum capiat, non semper usque eo accumulando pergit vitia, ut vasa rumpant hoc enim tutum remedii: sed quatenus natura ferat, eo usq; progredi oportet. sic et subitae emaciationes periculosae: contrag; repletiones, cutemque distendentes, similiter periculosa.

things to imitate and assist Nature.

APH. 3.

The full habit and state of the bodies of wrestlers, if it comes to the highest degree of fulness is dangerous; for it cannot continue and remain in the same state, and when it cannot so remain nor grow into a better habit, it remains, that it must needs decline into a worse. Wherefore that over full plight of body must speedily be dissolved, to the end it may take a beginning of new nourishment: Neither must we proceed so far that the vessels be quite empty, and void (for that is dangerous) but we must proceed so far as Nature will bear and tolerate. So extreme evacuations are perilous, and extreme repletions are likewise dangerous.

The former Aphorism was of the quality of humours to be evacuated

now this and those which follow, treat of the quantity.

APH. 4.

A small and slender diet in long and lingering diseases is always dangerous, and in sharp diseases likewise, when it is not convenient, and again diet reduced to extreme slenderness, is as full of peril, as extreme repletion, and fulness is laborious and painful.

In this Aphorism Hippocrates speaks, of the diet which sick men ought to use.

APH. 5.

The sick may offend in a slender diet, for thereby it happeneth that they grow worse, for every error in this case is more dangerous, then in a somwhat fuller diet. For the same cause, a very slender and too precise a diet, is somewhat dangerous to sound and healthful bodies, because they endure

Sect: 1

Aph: 4.

Victus tenuis & exoleti in morbis quidem longis semper maxime acutis vero minime convenit, parum habet nutrimenti, vires [illegible] 3 [illegible] 15 nutrimentum [illegible]. Siquidem quod [illegible] pleni tudinem perducat [illegible] repletionem [illegible].

Aph: 5.

In omni victu [illegible] egroti quo [illegible] ut magis [illegible] tiquidem quod [illegible] graviores [illegible] gravem [illegible] plerique victu solet [illegible] videndo causa [illegible] valde omnis. Italia [illegible] est [illegible] victus [illegible]

parum tuta; quia errata
graviora subsequi.
Quare
tenuis victus
paulo plenior exhibit
praecautiones de parte pericu-
losior.

Aph. 6.

Ad extremos morbos extrema
exquisite comparata
remedia, optima.

Aph. 7.

Quum in tam morbo paratus
esse debemus prolixum la-
borem habet tamen magis bre-
vissimo victu abstinendum
quam vero minime, quod
plenio quam victus, licet
exhibeas, tamen ad extre-
ma ariditas tenuis ra-
tione remittendum est, quam
calorem morbus fuerit
remissior.

dure the errors thereof with more difficulty. Wherefore a thin and exact manner of diet, for the moſt part is more dangerous, then that which is a little more full and plentiful then ſhould be.

He ſaith for the moſt part; for Hippocrates meaning is not that a ſlender diet is abſolutely hurtful.

APH. 6.

To extreme diſeaſes, extreme and exquiſite remedies are beſt.

Extreme diſeaſes are call'd thoſe which are moſt ſharp and acute.

APH. 7.

When therefore the diſeaſe is very ſharp and hath preſently moſt extreme paſſions and pains, we muſt uſe a moſt exceeding ſlender diet when it is ſo. But when it is not ſo, we may uſe a fuller diet, and as the diſeaſe declineth, we may by little increaſe the diet.

By paſſions and pains he means

ſymptomes, which in theſe very ſharp diſeaſes are ſeldom but accompanied with hot Feavers.

APH. 8.

When the force of the diſeaſe is greateſt, then a moſt ſparing diet is to be obſerved.

This Aphoriſm enjoyns that in general which the former doth give order to be done in ſome particular diſeaſes.

APH. 9.

But we muſt conſider and conjecture by the ſick man, whether he be able to hold out, and perſiſt with the preſcribed diet, even to the ſtate and uttermoſt extremity of the diſeaſe, or may faint or fail and being too weak with ſuch diet, may yield the victory to the diſeaſe, before it retire, and be overcome.

For if the patient were able to indure without food, till the extre-

mity

Sect. 1

Aph 8

Quem morbi vires ab maxima tum
vel tenuissima victus alterandi.

Aph. 9.

Sed primum aegrotum medici con-
jurare ad jurandum oportebit de re
cui cum ... adscripto victu portet
ad morbi vires, quorum, & an ipse
primus deficiat, imparque sum
tali victui succubat quam
ad aut morbus et alterandas.

Sect. 1

Apl. 10.

Quicunq; ita non vigorem statim futurum et debitorem stati habere oportet: quicunq; autē postmodum ut ipsi in vigorem transponat et paulo subipsū cibus adiungendus: ante vero plenius absoluū, ut aegrotus prae foret queat.

A Joan. 11.

Inscriptis tamen est verbalis vitæ Dei Cons. adimere oportet quam praeceptionem. ut cum ipsi circuitus visitandorum urbi, ipsis accessionibus absi- mendum.

mity of the disease were over, questionless a fasting would be good for him.

APH. 10.

In diseases which shall come instantly to their state, we must instantly administer slender diet. But in those which are not yet come to their state, we may allow a fuller diet at first, to preserve the patients strength, and diminish it by degrees, before, and in the extremity.

This Aphorism seems at first to be the same with the seventh, but it differs in this, that the seventh speaks onely of very sharp diseases, this of all in general both acute, and lingering.

APH. 11.

In fits, and their fierce invasions, we must take away meat, for then to give it is hurtful: and when diseases do return by circuit

or courſe: in the recourſe of thoſe fits, we muſt uſe abſtinence.

This Aphoriſm ſpeaks of intermitting diſeaſes, which leave men for a ſeaſon, and then return again.

APH. 12.

The fits and kinds of the diſeaſes, the ſeaſons of the year, and the obſervation of the alteration of the times of the fits return, if they come again every other day, or after a longer interval of time, will ſhew the ſharp invaſions or extremities of the diſeaſes. Likewiſe ſigns and tokens are taken from thoſe things which appear afterwards, as for example in a Plurifie, if the corrupt matter, avoided by ſpitting, appear preſently in the beginning, it declares the diſeaſe will be but ſhort; but if it be longer before it do appear, it declareth a longer continuance of it. Moreover Urines, excrements

of

Sect. 1

Aph. 12.

Morbi acuti hiemi, et veris tempora
et pauciores, et minus propor-
tionis observatio, sive ea quo-
tidie, sive alternis, sive majoribus
intervallis fiant, paroxysmos
ad plurimum morborum indica-
bunt. Ad ea ipsa quæ præter
apparent, medica salutantur
volat in Sanitate spectum
in statu in initio apparebat,
Ardeam sive dimicat, sive non
per brevis corripiatur, longam
quidem animæ, alvi, sudoris
sudoris et judicatis calidis
aut difficilibus, et brevis aut
longus morbus sive, quam
rapervenient dimicant.

Tit. 1

Apl. 13.

Reiectum Senes non derogabit
Seruant Consilium, secundum
hos qui constanter ata dem
agunt, minus adhibendi,
prius omnium audiri, at q
in hoc vel maxime qui actiones
suntgubernandi, in gremio
praedicti.

Apl. 14
Qui ordinem plurimum ca[illegible]

of the belly, and ſwets declare whither the diſeaſes will prove eaſie, or difficult, ſhort or long.

For if diſeaſes come in ſummer, they will for the moſt part proceed from choller; and the fits come every third day, and laſt a ſhort time, if in winter they will proceed chiefly from Phlegm, the fits come every day and laſt longer.

APH. 13.

Old men eaſily endure faſting, thoſe who are in their declining age not ſo well, young men worſe, and children worſt of all, eſpecially thoſe who are of a more lively ſpirit.

Old when they are above 50 until 70, for thoſe who are decrepit ought to feed often, but a little at a time.

APH. 14.

Thoſe bodies that grow, have much

much natural heat, therefore they require great store of food, or else the body consumeth. But old men have little heat in them, therefore they require but a little food: for much nourishment extinguisheth that heat. And this is the reason that old men have not very acute Feavers, because their bodies are not so hot.

This Aphorism shews the reasons of the precedent, namely why old men can endure fasting better then young men and children.

APH. 15.

The venters by nature are most hot in winter, and in the Spring, and sleep most long. Wherefore in those seasons more abundant food ought to be allowed, because they have most natural heat; whereby it cometh to pass, that they need more abundant food. Of which thing the differences of ages,

[illegible]

Aph. 15.

[illegible]

Sat. 1

Apoh. 16.

[illegible] hanc [illegible] gaudio [illegible] sobrietatem
[illegible] omnibus, hanc [illegible] omnia
[illegible] atque [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Apoh. 17.

Quod [illegible] non [illegible] aut minus plus
minusve [illegible] minus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[

ages, and wrestlers bodies, are sufficient proofs.

Venters are the stomach and bellie. And sleep increaseth the natural heat.

APH. 16.

Moist diet is good for all that are troubled with Agues, especially for children and others who are accustomed to such diet.

Because Agues are dry, and because custom is a kind of an acquired nature.

APH. 17.

We must also consider whom it may be convenient to feed once or twice a day, more or less, and by little and little: we must attribute something also to custom, age, season, and region.

Having before spoken of the quantity and quality of food which may be given, he now speaks how it ought to be given, wherein he saith custom,

custom, time, country, and age ought to be considered.

APH. 18.

Sick folk do most hardly brook store of meat in Summer, in Winter most easily, in the Spring time in a meaner manner.

Here he expounds more particularly what he spoke generally in the former Aphorism, and saith that in Summer they brook no store of food, the reason is because then the native heat is weak and languisheth, and in Autumn the bodies are obstructed, but in Winter, the Venters (namely the stomach and those parts) are very hot, and their sleep is long, and in the Spring the natural heat evaporates more then in Winter.

APH. 19.

Nothing must be given to them neither must they be constrained to take meat, which have fits returning

Iulii 1

Aprilis 18

Extabit ex Autumno vitam
agriam sed ut Diffitillima
agorae tuillimae, erunt mihi.

Aprilis 19.

Quicquid per sola tot circuitus
auxificandi fiunt nihil
dare nec respondere amore
operibus alterius judicationis.

Sect. 1

Aph. 20.

Quæ determinatæ partes sunt ejus, non modo nec aliud quicquam novæ vitæ id medicamenti, vim quam alio modo naturam imitando [illegible] omittere a sorte.

Aph. 21

Quæ ducere [illegible] quo maxime [illegible] vid[elicet] [illegible] ac locis utiliter [illegible] sorte utribus

turning at certain determined courſes: but we ought to diminiſh food, before manifeſt tokens appeare to judge of the diſeaſe.

To the end that Nature may not be called away from its concoction and digeſtion.

APH. 20.

We ought not to move, alter, or change thoſe things which are or juſtly have been juſtly determined by Nature, either with medicines or other procurements, but to let them alone.

Becauſe Nature by her determination having ſhewn ſhe is of herſelf ſtrong enough, needs no help of art.

APH. 21.

Carry thoſe things which are to be drawn out thither whether they ſhall ſeem to encline and bend, by ſuch ways and places as are fitteſt for conveyance and expulſion.

If

If Nature be not able of her self (as in the former Aphorism) to expel the cause of the disease, then let Art help, to do it that way as Nature enclines.

APH. 22.

We must move with Medicine those things which are concocted and digested, and not those which are raw and undigested. Neither in the beginning of diseases, unless they be provoked by their own force and violence, which very seldom cometh to pass.

Nature after concoction doth segregate and expel humors; which if she be too languid to do, then it is good to help it with medicines.

APH. 23.

Things evacuated and purged are not to be estimated by the multitude, but advisedly to be considered if those things be avoided and so much forth, which should and ought

Tab. 1

Aph: 22

Tua natura coctáq; sunt
medicari ac mobere oportet, non aliqua cruda,
nec per initia, nisi
quæ subtilia sunt ac imbe-
cilla quod raro fieri solet

Aph. 23

Quæ vacuantur multo tempore in-
mutanda non sunt subito
si quæ oportet vacuare
& facile ferant. Aliqui-
ad minimi deliquium

Sect. 1

Quoniam corbetis, ut
faciendum si aegrotus
par esse possit.

Aph. 24

In morbis acutis raro
& per initia medicamen-
ta purgantia uti oport-
et. Nec vero id. in con-
sy derata faciendum.

Aph. 25

Si qua alia oportet pure

ought to be, and if also the patient do easily endure it. Also when it is needful we must evacuate even to swouning and fainting, if the Patient be able to endure it.

Whether vacuations come spontaneously by Nature, or be caused by Art, there must be a mean and measure used therein. And hereby are confuted those ignorant Physicians who think a man is never well purged but when he is abundantly purged.

APH. 24.

In sharp diseases and in their beginning we ought seldom to use a purging medicine. Neither must it be done without great advice and judgement.

Seldom, that is to say and if the matter of the disease do provoke or incite us to do it, and do require it.

APH. 25.

If those things be avoided and purged

purged, which should be, it doth good, and the sick may easily suffer it, but if the contrary be evacuated, they do painfully endure it.

Having in this latter part of this Section spoken of purges given by Physicians. He sets down this to put us again in mind of those purgations which come voluntarily from Nature. Having said the same thing of them in the second Aphorism.

Salsi

Genitur conferri et facile
ferunt: si contraria
difficulter.

Sect. 2

Sect. II.

Aph: 1.

Quo in morbo somnus molestiam gravi morti ferunt, si vero juvat non ad mortiferum.

SECT. II.

The Argument.

This second Section, of which the universal and plenary intention cannot well be assigned and set down, hath many things appertaining to the Doctrine of Ages, Signes, Nature, and Purgation.

APH. 1.

If sleep bring labour and pain in the disease, it is a mortal sign: but if it bring ease and mitigation of pain, the sign is not deadly.

Sleep may hurt in two kindes: the one is common, when sick men sleep in the beginnig of their fits. The other is proper when they slelp at

at any other times. Here we must conceive he speaks of the last.

APH. 2.

When a Delirium or raving is appeased by sleep, it is a good signe.

This is an example of the universal assertion in the preceding Aphorism, now the reason of it is because nothing causeth and nourisheth raving more then want of sleep; therefore if that cause it to cease, it is a signe death is approaching.

APH. 3

Sleep and watching, if they be immoderate, and shall exceed a mean, are evil.

For all immoderate things are enemies and adverse to Nature, and too much sleep is a sign that the brain is too cool and moist, and too little argues that it is too dry.

APH. 4.

Neither satiety nor hunger, neither

Sect. 2

Aph: 11.

Ubi somnus deliratione[m] tollit, bonum.

Aph: 3.

Somnus et vigilia modum excedentia, malum.

Aph: 4.

Non satietas, non fames,

Sect. 2

nequ aliud quicquam, quod
naturæ modum excedat,
Bonum:

Aph: 5.

Spontaneæ lassitudines
morbos denunciant.

Aph: 6.

Qui aliqua corporis parte
dolentes sine dolore
non sentiunt, is mens
ægrotat.

Aph: 7.

Quæ longo tempore extenuata

neither any other thing which ſhall exceed the meaſure of Nature, can be good or healthful.

For health is deſined to be a ſymmetry and juſt proportion, and beſides too much faſting fils the ventricle with evil humors.

APH. 5.

Wearineſs and dulneſs proceeding of their own accord, ſignifie diſeaſes to come.

Namely ſuch a wearineſs as comes, without any immoderate exerciſe of the body.

APH. 6.

They which ſuffer pain of any part of the body, and do not in a manner feel it, have their underſtanding diſtempered and diſeaſed.

That is to ſay, have any diſeaſe or ſore which cauſeth pain, and they feel it not.

APH. 7.

Bodies extenuated and waſted with

with long ſickneſs, are to be reſtored and refreſhed by little and little, but thoſe which have been brought low quickly and in ſhort time, are ſooner to be reſtored.

For in thoſe who are waſted with long ſickneſs, the fleſh is waſted; in thoſe who are quickly brought low, the ſpirits onely, which may ſooner be reſtored then the fleſh.

APH. 8.

If any man eating meat after ſickneſs, doth not recover ſtrength it argues his body is burthened and oppreſſed with too much ſtore of food. But if the ſame happen to one feeding meanly, we muſt underſtand that he hath need of evacuation.

Becauſe the body being oppreſſed with noxious humors, they hinder concoction, wherefore the ſaid humors muſt firſt be evacuated.

APH.

Sect 2.

sunt corpora, maxime reficere oportet, quæ vero subtilia, ponit.

Aph. 8.

Si morbum cibum capessens non recipiat, copiosum alimentum corpori omnino indicabit. si vero modicè appetat, idem omnino vacuationem indicabit.

Sect 2

Aph: 9.

Corpora cum quis vehementer
agere volet, ea fluxibilia
fieri oportet.

Aph: 10.

Longeva corpora quo
pluries nativitis, eo magis
laboris.

Aph. 11.

Facilius fit pleni ex vacuo quam
cibo.

APH. 9.

How much the more thou ſhalt nouriſh and cheriſh impure bodies, by ſo much the more thou ſhalt harm and hurt them.

This gives a reaſon of the former Aphoriſm. Namely, becauſe the aliment which you give to ſuch bodies increaſes the quantity of vicious humors.

APH. 10.

He who will purge bodies, muſt firſt make them fluxible.

Which may be done two ways, either by opening the paſſages, or by cutting off and extennating the thick humors.

APH. 11.

It is more eaſie to be reſtored with drink then with meat.

That is to ſay with a liquid aliment, for that is ſooner altered and diſtributed then a ſolid, and if yet greater ſpeed be required, they may be recreated with odours. APH.

APH. 12.

Those things which are left behind after the Crysis, are wont to bring forth relapses.

Left because the matter was not fit to be expeld, or Nature was so weakened by sickness, that it was not able to expel all the noxious humors.

APH. 13.

The night which goeth before the fit or invasion is tedious, but the night following is commonly more easie.

We feel the pains of diseases more by night, then by day, because in the day time, all the senses being awaked are imployed about some other thing.

APH. 14.

The alteration of the excrements, not made to the worse part in fluxes of the belly is good.

Because it is a sign that these noxious

Sect: 2

Apho: 12

Quæ morbis posterrima relinquuntur, ea divos morbos facere consueverunt

Apho: 13

Quibus crisis sit, eorum quæ accessionem præcedit gravis quæ vero subsequitur, illa levior fore solet exitura

Apho: 14

In fluxionibus alvi, exeuntis materiæ non in deteriora facta mutatio, signat

Sub 2

Apho: 15

Ubi saepes dolent aut pustulatum eruptionem exerit: inuitur in corpore extremitas spectare oportet, nam si bilosa fuerint una corpus aegrotat: si horum similitudinem sacramentis similia, tuto corpus alere potest

Apho: 16

Tum dominante cibo anno agitatione uacandum & labore

xious humors which by the excrements appeared to be in the body, are voided and gone.

APH. 15.

When the upper parts of the throat or gullet are ſore or a breaking out of wheals doth ariſe in the body, it behoveth us to look upon the excrements, for if they be cholerick, the body is alſo ſick, but if they be like the excrements of ſound perſons, the body may be cheriſhed without danger.

For if the excrements make no ſhow of any further inward diſeaſes thoſe wheals ſignifie that Nature hath been ſtrong enough of her ſelf to drive out the evil humors into theſe external parts of the body.

APH. 16.

When hunger beareth ſway, we muſt reſt from much ſtirring or labour. *For*

For hunger and exercise together, would cast down strength, and dry up the bodie too much.

APH. 17.

When over much meat is received against Nature, it causeth sickness as the manner of curing diseases proceeding from repletion doth declare.

Because it oppresses Nature now those diseases are cured by evacuation, which shews they were caused by repletion.

APH. 18.

Those things which nourish speedily and plentifully, are quickly exereted and voided.

For being speedily concocted and digested the excrements must also of necessity have a speedy passage.

APH. 19.

Prædictions of death or health in sharp diseases are not altogether certain.

Sect. 2

Apho: 17

Ubi paroxysmi naturam copiosior cibus magnus est mortbum inde exitari indicat signatio

Apho: 18

Eorum quae confertim & celeriter alunt celeres & ea excretiones esse solent

Apho: 19

In morbis acutis non omnino certae sunt mortis aut salutis praedictiones

Sect. 2

Apho: 20

Quibus in juvenili salubris est
turpeda ipsis in senectute sic.
catur: Quibus consuevit sicca
astricta & jubentibus fuit,
ipsis senibus humecta dare
quae sit

Apho: 21

Fumus thoracis solvit

By reason of the ſuddain changes which happen in them, according to the Nature of the humors; which cauſe thoſe ſharp diſeaſes: and becauſe the moleſtant humor runs out of one part into another.

APH. 20.

They which in young age have a moiſt and looſe belly, in old age have it dry. But thoſe who have it dry in their young age, have it moiſt when they are old.

This Aphoriſm is to be underſtood of thoſe who continue in the ſame diet when they are old, which they uſed in their younger years, otherwiſe it would not be any way remarkable.

APH. 21.

Drinking of ſtrong wine, putteth away hunger.

By hunger here is meant a diſeaſe which is called Appetitus Caninus, or Appetentia Canina, and

those who are diseased therewith can never be satisfyed, though they eat never so much.

APH. 22.

Diseases which are bred of satiety and surfeting are cured by evacuation and those which proceed from emptiness are cured by fulness, and so in the rest, contraries are the remedies of contraries.

Neither must these contraries be used in an extreme degree, for neither too much repletion nor too much evacuation can conveniently be endured.

APH. 23.

Acute and sharp diseases are judged within fourteen days.

Though some may be judged before, yet fourteen days is the uttermost day that can be expected for the judgement or Crysis of such diseases.

APH.

Sect 2

Apho: 22.

Qui a plenitudine morbi fiunt
i cacochimia curantur & qui a
inanitione proficiscuntur
sanantur plenitudine.
Ceterorum contraria
sunt remedia

Apho: 23

Morbi acuti iudicantur
intra dies quatuordecim

Sect 2

Apho: 24

Index septimi quartus. Sequentis septimana octavus initium. Spectandus quoq; est undecimus, siquidem est secunda septimana quartus est. Relinqui decimus septimus spectandus. is enim a quarto decimo quartus est, et ab undecimo septimus

Apho: 25.

Festiva quantacunq; plenitudo Cruris Autumnalibus lunae et interlunes maxime quae ad hyemem usq; pertinet.

APH. 24

The fourth day is the Index of the seventh, the eighth the beginning of the week following. Also the eleventh day is to be considered, for that is the fourth day of the second week And again the seventeenth day is to be considered, being the fourth from the fourteenth, and the seventh from the eleventh.

He hath taught us that acute diseases run out to a Crysis within fourteen days, which he here explains, and shews which are the Critical days for three weeks together.

APH. 25.

Summer Quartan Feavers are for the most part short: but the Autumnal long, especially those which remain till Winter.

Because in Summer the superfluous humors being driven into the outward parts of the body, are

quickly expelled through the pores, but they last longer in Autumn, for they are some way peculiar to that season, because by the forerunning Summer the faculties of the body are weakened, and in Winter by reason that then the humors are thickened, and the pores shut up by the ambient cold. And this is but for the most part, for sometimes it may prove otherways.

APH. 26.

It is better that a Feaver should succeed a Convulsion, then Convulsion a Feaver.

For if a Convulsion precede a Feaver, it proceeds from fulness, which is easily cured by evacuation, but if it succeeds it proceeds from emptiness, and is very dangerous for the Patient.

APH. 27.

We ought not to be too confident if a sharp disease slacken without

Sub 2

Apth: 26
Convulsioni febrem auxisse
satius est, quam sibi
convulsionem.

portiret ad Apth;

Hoc Apth: 28.
Febricitantium non omnino breviter corpus sibi
vendicare memini,

aut etiam plus aquo
colligere fuit malum. hoc
est quid dem virium im-
becillitatem, illud morbi
diuturnitatem signi-
ficat.

portinet ad
hoc Aphor: 12 ℔.

Non si quid in morbis
acutis fiat praeposte-
rioremve loci, id non
oportet, ne turbari, si
quid homini gravius
acciderit: ejusmodi
enim multa sunt
in corpore, nec durare
diu eadem possunt
volunt.

without any reaſon. Neither much fear thoſe diſeaſes which happen without any reaſon. For moſt of them are uncertain, and do not uſually laſt long.

For if it ſlacken without reaſon, it threatens a relapſe, and if it come without reaſon, it is not much to be feared, for it will fall having no good foundation.

APH. 28.

If the body of thoſe which have a ſharp Feaver abide all at one ſtay, and is nothing abated, or elſe is melted and waſted away beyond reaſon, it is a very evil ſigne, for the firſt doth ſignifie a continuance of the diſeaſe, and the latter a great imbecility of Nature.

For the firſt is cauſed by a denſity or thickneſs of the skin, and thickneſs and gluttinouſneſs of humors, and the latter by a thinneſs

or tenuity of the skin, and extenuation of humors which commonly is followed by imbecility of Nature.

APH. 29.

In the beginning of diseases if there appears cause for moving of any thing, move it. But when they are in their state it is far better to let it alone.

The reason of this Aphorism is laid down in the next.

APH. 30.

About the beginnings and ends of diseases all things [illegible] calm and remiss: in the [illegible] state more vehement.

This Aphorism is but the reason of the precedent, and explains the formers and its own meaning.

APH. 31.

If the body thrive not with him who after a disease feedeth well it is an evil sign.

For it signifies one of these two things

Sect 2

Aph: 29.

Incipientibus morbis vigilandum vehementer, omnibus vigentibus autem gravissimum multo prestat.

Aph: 30

[illegible]

Si
Si a morbo bene cum [illegible]
[illegible] non proficiat
[illegible]

Sect. 2

Apho 32

Qui adusta valetudine
abundant nitro comedunt
nec exercentur, et ferè
tandem omnes vicibus
tidium mundum ebri-
tas quia nitro fortè
madent, cibum prostra
appetere incipiunt nec
debilitudine facilius
liberantur.

things, namely that he takes more food, then Nature (yet weakened by ſickneſs) can digeſt. Or that there is yet ſuch abundance of evil humors left in the ventricle and other parts of the body, that whatſoever is put into it preſently corrupts with them.

APH. 32.

Thoſe which in the beginning of ſickneſs feed much, and do not thrive therewith, for the moſt part do at laſt fall into a loathing of meat. On the contrary, thoſe who in the beginning do vehemently abhor food, and afterwards deſire much meat, are more eaſily freed from their ſickneſs.

Becauſe feeding hard whilſt there be yet reliques of evil humors remaining in the body, increaſes the quantity of thoſe evil humors, and ſo hinders their convaleſcencie. Whereas thoſe who feed ſparingly in

the beginning oppreſs not the powers of Nature, which increaſing do at laſt expel thoſe remainders of evil humors.

APH. 33.

In any diſeaſe, if reaſon be not weakened nor hurt, but that it is willing to embrace ſuch meats as are proffered it, it is good, but if it be otherwiſe it is evil.

Becauſe to have ones good underſtanding ſound, ſignifies that the brain and all the nervous parts, with the Liver, Heart, and Ventricles are alſo well affected, whereas if the Reaſon be hurt, it ſignifies that both the Brain and Ventricle are out of frame.

APH. 34.

They are not ſo dangerouſly ſick, to whoſe nature, age, habit, or ſeaſon, the diſeaſe is familiar and agreeable; as they to whom the diſeaſe is not agreeable to any of thoſe things.

Sub 2

Apho: 33

In grauis morbo valere
talentne relīq̄s ēadem
q̄ desiderare habere
bonum. Contra uero malum
sc̄ malum

Apho: 34

Minus periculosa agrotāt
si uel natura uel alia uel
cōsuetudinis uel temporis
familiaris morbus in quib⁹
quibus bonum euidēter
finis regulatus existit

Tab 2

Apho: 35

Qui quovis modo partis
sad tam bilicum & mo
mum ventrem ab intestis
crassioribus esse prestat.
Quarum signidem exsignatio
& Tabula: sed de
inferiori quoq; paragra
phus postea dicta.

By Nature here is meant the temperament of the body, by habit: whether a body be compoſed of a ſoft and tender fleſh, or of a thick and ſolid. Age, and ſeaſon are eaſie to be known what they mean, howſoever for examples ſake, acute Feavers are not common to old age, the body being then cold, and likely are deadly in old men. And what diſeaſes have moſt affinity with each ſeaſon of the year, is ſhewn in the third Section, the Aphoriſms 20, 21, 22, 23.

APH. 35.

It is better in any diſeaſe that the parts adjoyning to the Navel and nethermoſt belly be ſomewhat thick and groſs: for the extenuation and conſumption of them is evil, and then it is not ſafe to miniſter purgations working downward.

Becauſe the thickneſs and groſſ-

neſs of thoſe parts ſignifie that the native heat is more valid, and the concoction better.

APH. 36.

Thoſe which are endued with health of body, do quickly faint drinking a purging potion: and ſo do thoſe which uſe bad and corrupt nouriſhment.

For in healthful men, the purging potion finding no vicious nor redundant humor to draw out and evacuate, doth firſt diſſipate the ſpirits, then diſſolves thoſe parts which are humid and moiſt, and finally corrupts thoſe which are ſolid. And thoſe which uſe bad food have ſharp and biting humors, which being by the medicament driven through the ſenſible parts of the body do cauſe fainting.

APH. 37.

Thoſe which are of ſound and perfect health of body, do painfully

Sect 2

Apho 36

Qui corporum salubrium sensum
prædicti, purgantis hauste
medicamine statim deficiunt
ut sit qui probe alimento
utuntur.

Apho: 37

Qui in tegrasi sint corporis
salis indiffe rentes medicamen

Sat 2

aegr: morbis ferunt.

Apho: 30

Paulo post sed summi or-
cibis & potus mitigan-
dis, & quietis
perseverandum est

Aphor: 39

Magnam partem senes
juvenibus minus aegrotant
senes autem diuturnis
morbis correpti fortuna
mutantur

fully and grievouſly endure purging medicines.

This Aphoriſm is more general then the former, which expreſſed but one ſymptome which befals ſound men when they are purged. But this includes all the reſt.

APH. 38.

Thoſe meats and drinks which are worſe, yet pleaſant, are to be preferred before thoſe which are better, but yet unpleaſant and diſtaſting.

Becauſe they pleaſe the Patient beſt, and becauſe the Ventricle doth more greedily embrace, and ſpeedilier concoct thoſe meats and drinks which are pleaſant.

APH. 39.

For the moſt part old men are not ſo often ſick as young are: But being once taken with long diſeaſes they commonly dye.

Old men are preſumed to be more diſcreet,

discreet and temperate in their feeding which is the cause of this assertion for those which are not so, are more subject to sickness then young men, being weaker then they.

APH. 40.

Rheums descending down to the mouth, and falling down to the throat do not come to concoction in those which are very old.

This is as it were an example of the latter assertion of the precedent Aphorism, namely that old men once taken with long disease commonly dye.

APH. 41.

They dye suddenly which do often, and vehemently swoun and faint without any manifest cause.

Because it argueth an imbecility of the vital faculty.

APH. 42.

It is impossible to cure a vehement

Tuch 2

Aph.: 40
Delictationes et gravedines
cochleares non [illegible] nocentes
non admittunt.

Aph.: 41
Vini copia et abstinentia
sine copia vini festinantissimo
[illegible] [illegible]
[illegible]

Aph.: 42
[illegible]

Sal 2

prosus mirdo debilem
Sagra curaveris

1

Apho 43

Phrenesitici ad suffocandum
non tam tamen rabiosi
ad id usq; redeunt,
quorum circa os spuma
apparuit.

Apho: 44

Qui natura sunt vultuosi
crassi breviori vita
frunitur q̃ gracilis

Apho: 45

Epilepsia laborantes
puerili quam loci vicinis
tum maxime a latis
mutatio labora[t].

ment Apoplexie and very hard to cure a weak one.

For all Apoplexies are caused by a stopping of the animal Faculties from descending any lower into the body then the head.

APH. 43.

Strangled & suffocated folk, being not as yet dead, do not return to themselves, if there appear any foam about their mouth.

Because it is a sign that the Lights are violently wronged.

APH. 44.

Those which are very gross by Nature, do enjoy shorter life then those which are lean.

Because fat mens native heat is weaker then lean mens.

APH. 45.

Change and alteration of place, and diet, and especially of age, free children from the falling evil.

For

For when they come to their youthful age they are cured by their hot and dry temperament.

APH 46.

Of two pains at one time, not poſſeſſing the ſelf-ſame place, that which is the moſt vehement, doth dull the pain of the other.

It doth neither cure nor expel the other, but onely dull and obſcure it.

APH. 47.

Whiles filthy and corrupt matter is digeſting, pains and Agues do rather happen, then when it is come to maturation

For when it is maturated the inflammation and burning ceaſeth.

APH. 48.

In every exerciſe of the body, when it beginneth to be wearied, reſt doth preſently mitigate the wearineſs.

For as he ſaid in the two and twentieth

Aph. 46
Ex duobus simul dolori-
bus non arcidem locum
occupantibus qui vehemen-
tior est alterius sonum
obscurat.

Aph. 47
Duo pus ut dolores
ac febres excitent magis
quam confecto

Aph. 48
Quicquid modo corpus mo-
veatur simul ac labo-
rant corpus. quies stabi-
lit sanitatem lavat.

Tab 2

Apho 49

Quotidianis laboribus
assueta etiamsi robustio
sint aut sanos insultis
quavis egritudinibus
minus facilius consumta
possunt corrumpi

Apho. 50

Consueta longo tempore
etiamsi deteriora sint
insultis minus molesta
solent esse. Quare
insolita quoq; facienda
molatia

twentieth Aphorism of this Section, one contrary is the cure of the other.

APH. 49

Those who are accustomed to daily labours, although they be weak or old men, do more easily endure accustomed exercises, then those who are not accustomed to them, although they be strong and young

Because custom is a second nature

APH. 50.

Things accustomed a long time, although they be worse are wont to be less grievous, then those which are unaccustomed, wherefore also a change is not to be made to unaccustomed things.

Because the bodies are subject to changes, therefore upon such changes we must also fall upon some unaccustomed diet.

APH.

APH. 51.

It is danderous at one time, much and ſuddainly, either to empty, fill, heat or cool, or by any other means to move or ſtir the body. For any thing paſſing the bonnds of mediocrity is an enemy to Nature, and that is ſafe which is done by little and little, and eſpeeially when an alteration and change is to be made from one thing to another.

Namely from accuſtomed to unaccuſtomed.

APH. 52.

He muſt not paſs forthwith from one medicine to another, when all things fall not out ſo well as they ſhould, to him; who doth proceed by good reaſon; ſo that remain ſtill and continue which ſeemed to him to be ſo from the beginning.

For it is no point of wiſdom light-

ly.

Sub 2

Aplio: 51

Sect 2

Quibus Aphs: 53 humida,
inventam quidem aquam
facilius [illegible] qui
quam habent, sed nec
tute difficilius de fun-
guntur. Quasi signa de
consequentibus sti-
mentur.

Apho: 54.

Ut introducenda juventus:
ad liberalis & speciosa
corporis magnitudo, ita
sanitati inutilis
molis corporis nil &
procritate deterior

ly to recede from that which once you have approved of, though it doth not presently work as you would have it.

APH. 53.

Those which have a moist belly, pass their youthful age more easily then those which have the same dry: but they pass their old age more hardly and with more difficulty, for when they wax old, for the most part it is dryed.

This Aphorism is of it self plain enough, and compared with the 20 Aphorism of this Section, they expound one another.

APH. 54.

Greatness and tallness of body is comely to the state of young age: but to old age it is improfitable, and worse then a short stature.

For it burdeneth old men, and makes them go stooping and crook-backed.

SCAT.

Sect: III.

The Argument.

This third book is almost reduced to the discourse of ages or times, expressing unto us two common places, that is to say the strength and force of ages, and the diversity of diseases throughout those ages, and times.

APHORISM. 1.

ALteration and variableness of the seasons, do most especially bring forth diseases, and likewise great alterations of cold and heat in those seasons, and of other things answering to them in proportion.

Because they alter the air which we draw in continually with our breaths.

Sect: III:

Mutationes temporis per ipsum peractum morbum ob eas in ipsis temporibus magnas mutationes frigoris recti caloris, celeritatis & proportionum his respondentium.

Sect 3 Aphz 2.

naturaq; quædam ad astatem
alia ad hyemem ppria aut
malè se habent.

Aph: 3.
Morbi alii ad alia tempora
ppria vel mala se habent.
Et quædam ætatibus ad tem-
pora alia et loca. Aliud
victus genus.

Aph 4.
In temporibus eũ eodem die
modò calor modò frigus
autumnales morbi exa-
cuerandi.

APH. 2.

Some natures are well or ill affected in Summer, and some in Winter.

By natures he means the temperatures: and of them the cold and moist temperatures fare best in Summer, and the hot and dry worst.

APH. 3.

Some diseases are well or ill affected, some more to one time, and some to another, and some ages more to some one time, place and kind of dyet then they are to another.

He now affirms that to be true in diseases and ages, which he had in the precedent Aphorism asserted in temperatures of the body.

APH. 4.

Autumnal diseases are to be expected in those seasons, when on the self-same day it is sometimes hot, and sometimes cold.

For

For not the names but the temperatures of the seasons, are the causes of diseases.

APH. 5.

The South wind dulleth the hearing, obscureth and darkneth the sight, offendeth the head with aches and rheumes, procureth and causeth heavinesse and faintnesse in the members. When therefore it is frequent and bloweth often, such things are incident to the weak and sickly. Contrariwise the North wind causeth coughs, exasperateth and excoriateth the jaws, hardens the belly, suppresseth Urine, stirs up cold shiverings and shakings, ingendereth the pains of the sides and breast. Therefore when this wind bears sway those that are weak and feeble must, look for such accidents.

The South wind by reason of its hot and moist Nature, and the north wind

Sect 3

Sph: 15.

Aer ster auditam herbitat, caligin-
visii obs uit, caput y ra dolet
membris tali dita tem, et langueñ
corrici at: q a a ilag, il tu cu-
bresit talia in validis accidunt.
contra Aquilo lusis morb
faciei ocas parat uis nasi
suppurat. horrent dei bal,
tulris et gulatoris dolores
frei: hoc ilag dominante
talia in firmat regnat tarel
oporbel

Sect 3

Aph: 6.
Quum actas sit similis vim
ijsdem in febribus, multos
expectare oportet.

Aph: 7.
quæcunq; similibus febrib⁹
fiunt acutæ, quod plurimum
talia esse soleat, ijsdem
temporibus statum effecerit
talem fore morbi oportet
fore oportet.

Aph: 8.
Cui hiemis tempore et ætatem
temperatissimam sortienti bry

wind because of its cold and dryness do work these effects in weak bodies.

APH 6.

When the Summer is like the Spring time, we must expect much sweating in Agues.

Because by its temperate and moderate heat, it draws the humidities of the body to the skin, but cannot dissolve them into vapors.

APH. 7.

Sharp Agues are ingendred by great drought and dryness, and if the year prove to be for the most part such; as the state of the season is, such kinds of diseases for the most part must be so expected.

Sharp Agues are those which quickly end, but have heavy and troublesome symptomes.

APH. 8.

In certain & moderate times, observing their seasonablenes, certain and

and ſeaſonable diſeaſes having a happy determination are ingendred. But in uncertain and immoderate times, uncertain diſeaſes are ingendred; and evil to be judged.

For diſeaſes follow the nature of the efficient cauſes, and the efficient cauſes are likely ſuch as the temperature of the year is.

APH. 9.

In Autumn univerſally there are moſt ſharp and deadly diſeaſes: but the ſpring time is moſt wholeſom, and free from deadly diſeaſes.

The reaſons whereof are, firſt by reaſon of its inequality, the mornings and evenings being cold and the midday hot. Secondly, becauſe the preceding Summer hath made the humors aduſt. Thirdly; becauſe the ſaid Summer hath weakened the forces. Fourthly, becauſe the morning

Sect 0

Cortices et temporibus, ac judicate facilis morbis inveteratis autem et alienis, incertae quoque aegrotationes fiunt et ad judicandum difficiles.

Aphor. 9.

Autumno in universum morbi acutissimi et vehementissimi: vere vero autem salubernimum et minime exitiosum.

Sect 3

Aph: 10.

Arbuminus tabidis nocuus.

Aph: 11.

In Lotagni partes si Hyems
frigida et aquilonia, ver
pluuiosum et australe
fuerit, restate nouelli ob
bilem assules filii et
ophthalmiis et dysen-
teriis medicinibus pradis-
tim et viris natura
humidioribus.

morning and evenings ambient coldneſs drives the vicious humors into the body. And fiftly, becauſe there is abundance of fruits eaten in that ſeaſon, the eating of which breeds ſtore of evil humors.

APH. 10.

Autumn is hurtful to ſuch as are in a conſumption.

By reaſon of its dryneſs, coldneſs, and inequality.

APH. 11.

Amongſt the parts of the year if the Winter be extraordinary dry, and the Spring very rainy, and ſubject to ſoutherly winds. It muſt of neceſſity fall out that in Summer, ſharp Agues, Rheums in the Eys and Bloody-fluxes do happen, eſpecially to women and men who are of a moiſt nature.

By reaſon of the abundance of humors which are ſubject to putrefaction.

APH.

APH. 12.

Contrarily if Winter be Southernly, full of rain and warm, and the Spring dry and northernly, women whose child-birth and deliverance happeneth neer the Spring, do upon the least occasion suffer abortment and untimely birth: or if they be delivered at their due time, they bring forth such weak and diseased children, that either they die quickly, or live but weakly and sickly. To others there happen bloody-fluxes and hot inflammations of the eys, and to old men rheums which shortly kill them.

This Aphorisms meaning is plain enough now, the particular causes why these several diseases happen are set down at large in Galens *Comments to which we refer the Reader.*

APH.

Aph: 12.

Contrà verò si australis hyems ab-
plurima et repentina fuerit, ver
sicuam et aquilonium, mul-
tos quibus partibus in vere in-
cidit quarta occasione abor-
tum faciunt aut si graviant, tam
in firmos et morbosos partus
edunt, et vel sterilem ipsi in le-
vant, vel tenues et valetu-
dinarios reddunt. eadem au tem
hyems tussi et oppilationibus
siccas fieri, et omnibus
catarrhis perniciem brevem
allatura.

Sect 8

Aph: 13.

At status vero sicca et aquilonia autumno plurimos ex australi vehementes capitis dolores in lecto manentes et gravedines, et raucitates, nonnullis etiam labes suppurandæ.

Aph: 14.

Agritudo vero sicco autumno hominibus naturam humidi et malidribus commoditas parcitur. alios autem habenda sicca et labes partim acutæ partim longæ quorsam etiam melancholia malè habebunt.

APH. 13.

Summer being dry and the wind northernly, Autumn full of rain and the wind southernly, vehement pains of the head are to be expected in the Winter following. Also coughs, hoarsnesses, & rheums, distillings at the nostrils, and to some pining Consumptions.

Having in the preceding Aphorisms spoken of the Winter and Spring, he now speaks of the other two seasons, namely Summer and Autumn. APH. 14.

A northernly and dry Autumn is profitable and good to men which are of a moist temperature, and also to women, to others it causeth hot inflammations in the eys, and Feavers partly sharp, and partly long, and some also are troubled with Melancholly.

This Aphorism ought to be annexed to the former as part of it.

APH. 15.

Of all the seasons throughout the whole yeer, dryness and droughts are more wholsom and less dangerous to mans life, then daily showers of rain and moisture

This Aphorism by right should have been placed after the 17th of this Section, and the 17 after the 5, as Galen *shews in his Comment upon this present Aphorism.*

APH. 16.

When there is much rain these diseases for the most part are ingendred, namely long continuing Agues, Fluxes of the belly, corruption of humors, Falling-sickness, Apoplexies, Squinancies But when there is much drought there happen Consumptions, Rheumes in the eys, pains of the joynts, difficulty in making Urine, and passions of the intestines or inward parts.

This

Aph: 15.

Extemporalibus anni in universum siccitatis affinis humoribus salubrioris, et minus mortifera.

Aph: 16.

Istis vero umbribus morbi fiunt, febres longæ, ictericiæ, alvi, pleuritides, spilepsiæ, apoplexiæ, angina. siccitatibus autem pronis tabifici, ophthalmiæ, aridæ lumbum dolores, uteri et intestinorum difficultates.

Sect 3

Aph: 17.

Quotidiana temperaturas, agrimonia coquunt corpora firmantq; proficiora ita corpora, et coloratiora. Alia vero valentiora reddunt alvum siccant, oculos mordent, olus pituitam et color alienus pricipue calefaciunt, sed parum contrahunt, et aspernant, contra astringunt, sed contrahunt et humectant, sudorem lubricant, caput gravant, vertiginem efficiunt, tarditatem et torporem humectando corporibus adferunt, alvum humectant.

This Aphorism is as it were an explication of the former, by which some ignorant men might infer that in a dry year, there would be no diseases at all ingendred.

APH. 17.

Daily seasons of weather being northernly do close and strengthen the body and make it nimble, well coloured and quick of hearing. They dry and harden the belly, but bite and offend the eys, and if any pain have possest the breast, they make it more grievous. Contrariwise southernly seasons loose and moisten the body, and weakens it, dull the hearing, cause heavines, and giddines of the head, mistines and dimnes of the eys, dulnes and lazines of the body, and make the belly loose and laxative.

For the northern wind is cold and dry: and the southern hot and moist.

APH. 18.

As touching seasons of the year in the Spring and beginning of Summer, children and those which are neerest to them in age, live in very good health; in Summer and some part of Autumn old men live best, but in the rest of Autumn and Winter they of a middle age.

Summer is good for old men by reason of the frigidity of their nature, Winter for men in the strength of their age, because it abates and is contrary to their bilious temper.

APH. 19.

Any diseases, are ingendred in any times of the year, yet many are rather caused, and stirred, in some one more then in another.

Intending in the following Aphorisms to set down what diseases are peculiar to several times of the year he promises this as a general one.

APH.

Sect 3

Aph: 18.

Quod ad tempora vero pertinet, vere et prima et tota quies, et his a tota provisio optime sequuntur velocitates maximæ. Æstate vero et autumni ad aliquam erga partem sunt: reliquo autem tempore et hyemes quiescunt a tota aquæ.

Aph: 19.

Raribus in locis tempora in nullis mortis non possunt. non nulli tamen in quibusdam magnitudinem sicunt tum civitatibus.

Sect 3

Aph: 20.

Vere enim insomnia, melancholia, epilepsia, et lassitudines, angine, sanguinis sputa, grauedines, dolores capitis, torpores, tussis, impetigines, pustulae, ulcerosa planta, vulnera, ulcera articulorum dolores.

Aph: 21.

Aestate vero non nulli horum et febres continuae, grauedines, et torpores, angina, pleurisis, ophthalmiae, aurium dolores, oris ulcerationes, genitalium putredines et vlcerationes.

APH. 20.

In the Spring there happeneth madneſs, melancholly, falling-evil, fluxes of blood, the ſquinancy, rheumes, diſtillations of humors, coughs, leproſies, dry ſcabs, morphues, and many ulcerous wheals, puſhes, and pains of the joynts.

Which diſeaſes for the moſt part being not dangerous, but rather conducing to health by driving out noxious humors out of the inward to the outward parts of the body; this Aphoriſm rather confirms then cppoſes the latter part of the ninth Aphoriſm.

APH. 21

In Summer there are ſome of thoſe diſeaſes before ſpoken of; in the Spring alſo continual Feavers and burning Agues, and many Tertians, and Quartans, Vomitings, Fluxes of the belly, inflammations of the eys, pains of the

ears, ulcerations of the mouth, putrefactions of the genitals, and sweatings,

Namely in the beginning of Summer are incident some of those diseases which were also towards the latter end of the Spring, for it being of the same temperature they must ingender the same diseases.

APH. 22.

Also many Summer diseases are in Autumn, both Quartans and uncertain wandring Agues, swellings of the Spleen, Hydropsie, Consumptions, Strangury Loosenes & excoriations of the bowels, aches of hucle-bone, Squinancies, shortnesses of breath, streight pressings or drawing together of the bowels in some part of them; the Falling-sickness, madness, and melancholly.

The beginning of Autumn, and end of Summer have the same affinity

Sect 6

Aph: 22.

Autumno astivi etiam multi morbi, et fere quartanæ, et incertæ tieres tumor aquæ interdum fiunt, unde difficultas coxæ dolores, rigina, anhelatio, in his nonnunquam parte quapiam coarctata epilepsia, insania, melancholia.

Sect 3

Aph: 23.

Hyems, pleuritides, peripneumonia, lethargi, cephalargi, raucitates, tussis, dolores lateris, lateris et humeri dolores, cephalargi, vertigines, epiphoræ.

Aph: 24.

Secundum ætates autem hi morbi fiunt, pueris alvi per ratis pituitosi, aut alvo, vomitiones, tussis, vigilia, pavores, umbilici inflammationes, aurium humiditates.

nity as the beginning of Summer and end of the Spring.

APH. 23.

In Winter are ingendred Plurisies, inflammations of Lungs Lethargie, Rheums in the no strils, hoarsnes, coughs, pains of the breasts, sides, and loyns, headaches, swimmings and giddinesses of the head (causing dimnes to the eys) and Apoplexies.

This and the precedent Aphorisms concerning seasons, are to be understood when seasons do hold their own order and temperature.

APH. 24

But as concerning ages, these diseases do happen to little children and lately born; Ulcers in the mouth, Vomiting, Coughs, want of sleep, great fears, inflammations of the Navil, moist runings at the ears.

Having spoken of the seasons of

diseases he now sets down in what ages such and such diseases use to happen, beginning with infants newly born.

APH. 25.

The time of Teeth-breeding coming, there happen itching of the gums, Feavers, Convulsions, Fluxes of the belly, especially when they bring forth their dog-teeth, and especially those children chiefly that are most fat, and have their belly bound.

Which time of teeth breeding begins commonly at seven moneths of age, and sometimes at four: the dog-teeth at a year or ten moneths.

APH. 26.

When children begin to be a little elder, they are subject to the inflammations of the Almonds of the mouth, diflocation of the turning joynts in the nape of the neck inwardly, shortness of wind, breed-

Sect 3

Aph: 25

Adventantes dentitionis tempore gingivarum gravitas, febres convulsiones alvi fluxa maxime graves cancri oris aphthæ, et his præsertim qui convulsionibus sunt obnoxii alvus sanat duram.

Aph: 26.

Ipsis vero grandiusculis tonsillarum inflammationes vehementes et acutæ oriri solitæ cum tussi et dolore faucium calculi humidi rotundi, asperi et veluti pisiformes, salivæ mixti, strabismi,

Sect 3

Struma et alia tuberula
præsertim vero asthe-
dicta:

Aph: 27.

Grandioribus aubom et a
alvo tabem aeud valibus
Scapionum et alijs morbo
multi, ut felus diuturni-
ores potius abortantibus
iam quinq; fluxiones.

Aph: 28.

Juvenibus tanquam
Scapionem, Malos, febres

breeding of the Stone, round-worms, gut-worms, long hanging warts, Satyrasms, Stranguries Scrophules in the neck and other risings, especially those before declared

Now he sets down those diseases which children are subject to after they are past teeth-breeding, to twelve or fourteen years of age.

APH. 27.

Moreover to those which are greater and coming to ripe age, there happen many of those former diseases, but more long continuing Agues, and fluxes of blood at the nostrils.

This Aphorism concerns children about twelve, thirteen, or fourteen years of age, and ripeness of age comes sooner or later according to the heat or coldness of constitutions.

APH. 28.

The diseases of children for the

moſt part, ſome of them attain to the Cryſis or alteration within 40 days, ſome within ſeven moneths, ſome within ſeven years, others when they come to ripe age. But thoſe which ſhall continue longer, and ſhall neither be diſſolved, in men children when they come to be about fourteen yeers or fifteen or maiden children when their monethly terms do break forth, do uſe to laſt a long time.

Or as Heurnius *ſaith in his Comments, do laſt as long as they live.*

APH. 29.

To young men there doth happen ſpitting of blood, Conſumptions, ſharp Feavers, falling-ſickneſſes and other diſeaſes, but eſpecially these we have now rehearſed.

This age according to Heurnius *is when their voice breaks and they begin to ſpeak big.*

APH.

Aph. 28.

Pueri omnes in primam partem morbi
judicantur, alij in tertium quar-
tum, quintum, nonnulli intra septem
menses, quidam intra annos
septem: alij ejusdem ætatis ad
pubertatem adolescentibus, quæ
vero permanserint ad virilem
pubertatis circa pubertatem
quæ se mouent quæ non mouent
quæ permanent salutis signum
in vtroque sexu vtrumque.

Aph: 29.

Juvenibus sanguinis eruptiones
febres, diuturnæ, alijs morbis, sed præcipue
mania dicti.

Sect 3

Aphi: 30.

Oltra hanc alaborem provenit
asthmata, pleuritides,
peripneumonia, lethargi,
phrenitides, ardentes febres
diuturna alui profluvia,
cholera, dysenteria,
tenesmi, haemorrhoides.

Aphi: 31.

Scribens spirandi difficultates,
destillationes cum tussi,
stranguria, dysuria, articu-
lorum dolores, nephritides,
extrinsecus, epiplocia
malos corporis habitus
cachexia Graeci dicunt

APH. 30.

Those who have passed beyond this young age are subject to shorenes of breath, impostumes of the Lungs, Lethargies, Phrensies, burning Feavers, long Fluxes of the bellie, Chollerick passions, Bloody-fluxes, and fluxes of the Stomack and belly, of meats undigested, and hemorroides.

He means (according to Heurnius) men of grave age, namely from 35 to 50, and in fresh and lusty old men to 60

APH. 31.

To old men doth happen difficulty and hardnes of breathing, distillations causing a Cough, Stranguries, and disuries, aches of the joynts, pain in the reins, giddinesses, Apoplexies, evil dispositions of the body, itchings of the whole body, watchfulnes, moistnes of the belly, eys, and nostrils,

noſtrils, dimneſs of ſight, Glaucoma, and dulneſs of hearing.

Here by old men he means theſe who have attained to their laſt age.

SECT.

Pars 3

Privatus lo hius corporis, vi-
delicet, aluei, oculorum, auriū
narium, tactus, visus, abstinen-
glaucomata, auditus Obstipat.

Sect. IV.

Aph. 1.

Præcantus purgabis, si materia vacuanda prostabit quadrimestri aluo, quæ sub lege naturæ minus sed non minus minorum vero ad præcidaneam conuaporis, aliquid medicamentum præparatum exhibere sit religio.

SECT. IV.

The Argument.

This fourth Section is variable, but for the most part is reduced to evacuation and prognostick signs of future events.

APHORISM. 1.

THou shalt purge child-bearing women if it be needful, at the fourth moneth after conception, and so unto the seventh, but those more sparingly: but the conception being younger, or elder, thou shalt abstain.

Because in those moneths the ligaments wherewith the conception is fastened to the womb, are strongest and thickest, and not easie to be broken

broken by the commotions of purging medicines.

APH. 2.

Such things are to be drawn out of the body by the use of purging medicines, as they are, which issuing out of their own accord would do good to it. But those which issue out in a contrary manner are to be stopped.

For it is good in artificial purges to imitate Nature.

APH. 3

If such things be purged as should be it is good, and the Patient doth easily endure it. But if you do otherwise, the patient doth indure it painfully.

This Aphorism being the same with the 2 and 25 of the first Section, it needs no further explication, and some have in this place left it quite out.

APH.

Sect 4

Apho: 2.

Surgantium medicamen-
torum usu talia: corpora
ducenda, qualia quaesponte
etiam producuntur. Subsant
Quae dato exemplo mutan-
modum, sistenda.

Apho: 3.

Si qualis ortus puer-
perae, vomitus, et flores
fortuiti sanitati sint, si
finis gravidar.

Sal 4

Apho: 4

Aestate superiorum
potius, hyemi inferio:
rem subiungere convenit

Apho: 5

Sub canicula vandi
canicula difficilissimi
purgationem.

Apho: 6.

Gracilem ad vomendum fa-
cilem, ad purgandum gra-
vem, nihil agendum docet.

APH. 4.

In Summer it is more convenient to purge the upper Venters, in Winter the inferior by ſtool.

For in Summer choller is the predominant humor, and naturally by reaſon of the ambient heat all things are carried upwards, ſo it is beſt to purge by Vomit.

APH. 5.

Under the Canicular or Dog-ſtar, and before it, purgations are painful and difficult.

Becauſe the ambient heat ſeeks to draw the humors outwards by ſweat while the purgation forces them out by ſtool.

APH. 6.

Lean and ſlender men are eaſily provoked to Vomit, and therefore muſt be purged by vomit, unleſs it be in Winter.

For ſlender men are for the moſt part chollerick, which choller if they

they have a facility in vomiting ſhould be purged upward, unleſs it be in Winter, for then the inferior venters muſt be purged by ſtool.

APH. 7.

Purge thoſe which do not vomit eaſily, and are in good plight, downwards by ſtool, ſo it be not Summer.

For at any other time of the year you may ſecurely do it.

APH. 8.

Do not purge them upward which are ſubject to a Conſumption or Phtyſick.

For fear of hurting the inſtrumental parts of reſpiration which are weak.

APH. 9.

Thou ſhalt purge melancholly folk ſtrongly by ſtool, in like manner beginning the contrary way of purging.

For light matter bending upward,

Sect 4

Aph: 7.

Dejecti vomitibus et medicamentosis quos suscepos aspernantur Graci nisi fuerint purgati, Hovitans asalem

Apho: 9

Obstipatos phthisi sine prius purgato

Apho: 9

Melancholicos multa bilis mentibus purgatis sedemptis - concoctionem - iens valuandi

Sect 4

Aphor: 10

Purgandum ni bol:
acutus si ad sui excreti:
onem pituit materia,
bo ipso dat diffini:
onem in talibus
malum

Aphor: 11

Quibus torminа adsunt &
circa umbilicum crucia:
tus & lumborum dolor qui
nisi medicamento, nisi
alvus soluatur, ni
si siccum hydropa
sis narratur

ward, muſt be drawn out by the upper parts, but the heavier and groſſer matter by the lower parts.

APH. 10.

We muſt purge in very ſharp ſickneſſes, if the matter do move to the purging of it; and that the very ſame day wherein the ſickneſs doth begin; for delay in ſuch diſeaſes is very hurtful and dangerous.

Before the ſtrength of body fail, or diminiſh, or the aguiſh heat increaſe, or the humors which wander up and down the body ſettle about ſome principal part.

APH. 11.

Thoſe which have gripings and wringings in the belly, and horrible pain about the navel and the loyns, and cannot be eaſed and diſſolved by medicine or otherwiſe, they will fall into a dry Dropſie.

Which

Which is called a Timpany.

APH. 12.

Thoſe are not to be purged in Winter by vomit, whoſe ſtomack and belly cannot retain meat until it be digeſted

He means ſuch purges as are general and purge the whole body; for in particular purges you may do otherwiſe. As if we would onely eaſe the ventricle of phlegm, we may do it by vomit in Winter. And by the ſame reaſon, if yellow choller be in the inteſtines only, we may in Summer purge it out by ſtool.

APH. 13.

Their bodies are to be made moiſt before hand with plenty of food, and with eaſe and reſt; who taking a potion of Hellebor do hardly and painfully vomit.

Becauſe if the nerves and other dry parts of the body be not moiſtened the Hellebor which is hot and dry

in

Sect 4

Aphor. 12

Quibus propter debilitatem
membrorum fibræ sunt incon-
tentes, hyems optima purgan-
di tempus.

Aphor: 13

Quibus ad ventrem non
facile supra purgantium
dosim corpora sunt
potientem copiosior
clinienta et quidem per eadem
mechanica.

Sat 4

Apho: 17

Potest eadem corpus
movendum plus alius mi
somno hyoscyamus aut
quidi. Nam vel medicatio
medicat motionis turbari
corpora

Apho: 15

Quum eadem corpus, ei Lare volis,
modo corpus quamvis sistere,
somnum excitium medi.

in the third degree, and is very drawing, may cause deadly Convulsions

APH. 14.

Hellebor being drunk, the body ought rather to be moved, then yielded to sleep or rest: For the sayling in a ship doth manifest, that our bodies are provoked and stirred by motion.

And seeing that motion of it self provokes the body to vomit, much more will it do it, with the help of a medicine. And rest keeps the body in the same state, motion changes and alters it.

APH. 15.

If you will have Hellebore to work more forcibly move and stir the body, but when you will stay it, procure sleep and do not move.

For since motion sets it more violently a working, rest must needs cause it to stay, seeing contrary operations

rations work contrary effects.

APH. 16.

Hellebor is very dangerous to them which have a healthful body, for it ingendreth Convulsions.

For it is one of its chief qualities to cause distentions, so finding no excrements in the body it falls upon the solid parts, and especially the nerves.

APH. 17.

If he which hath not an Ague doth loath his meat, hath a gnawing of the mouth or the stomack, a darksom giddiness of the brain, and bitterness of the mouth, it signifieth that he had need to be purged upwards.

For these are three symptomes by which the Physician may know the Patient hath need of being purged upward.

APH. 18.

Whosoever having need of purging

Sat 4

Apoc 16.
Glorius Petrus positis sanas carnes talentibus. Coronelsio: nemo enim ingemiscat.

Apho 17 Tentanti ubi non sentiebam fastidium sordis dolor vertigo tenebrosa & odis amaritudo pinguitione pro sup. dixi opus esse significant.

Apho: 19
Sibyra a Sophum transvolans dolores, quicunque

Sect 4

oy ont p̄ purgatoire, p̄ces
sayo d'ad purgandum esse
sayni si cunct. qui dero
infra dunt p̄ in forma.

Apho 19
Qui p̄ potiones medicamen
purgantur non sibimet
ipsorum purgandi finis
non fit donec sibi vrigent.

Apho. 20
Si cibis sobrie loemina
adiuet & gonacum gra
tes & dolet lumbricum,
insane purgationē opus
esse significant

hath pains above the Middriff, it is a ſign he muſt be purged upwards, but the pains which are under the ſame, ſhew a purging downwards to be needful.

For which way the humor naturally deſires to go, that way you muſt by the help of medicines ſend it.

APH. 19.

Thoſe which do not thirſt while they are purged by a medicinal potion, ſhall not leave purging while they do thirſt.

Becauſe the excrements being evacuated, the mouth of the ventricle is dryed up which cauſeth thirſt.

APH. 20.

If there be gripings about the Navel without a Feaver, and heavineſs of the knees, and pain of the loyns, they ſignifie that there is need of purging downward.

Becauſe that all theſe ſymptomes ſhew

shew that the noxious humors motion and violence is downward.

APH. 21.

Black excrements of the belly like unto black blood, coming forth of their own accord, both with a Feaver, or without, are most evil, and by how much the more the evil colours are, so much the worse, the excrements are. But such things to be expelled out by a medicine is far better, and that by how much the more colours there shall be.

For if they come out of their own accord it shews there are many ill affected humors in the body, which driven out by Physick the body remains sound.

APH. 22.

In the beginning of any disease if black choller come forth either above or beneath it is deadly.

For it signifies that nature is ill affected

Apho: 21
Excrementa alvi nigra
sanguini alio similia, pon-
ti bumlia sive cum febre
sive citra febrem pessima
et quanto spissa, colo-
res si etiores fuerint plures
so deteriora. A medicamen-
to autem tuta exoni melius
est id quanto ipsorum
plures fuerint colores.

Apho: 22.
Mictus quibuscunis incipien-
tibus si alba bilis supra
infraue exierit, pernicio-

Sect 6

Apho 23.

Quibus per morbos acutos aut diuturnos aut vulnera aut alium modum exterminatis atra bilis aut colaticus sanguis niger subierit, pestilitis: hi moriuntur

Apho 24

Dysenteria si abortum bilis incipiat exitiosa.

affected, which never evacuates superfluous things till they be concocted, wherefore if black choller come forth in the beginning of a disease, it is evacuated by its proper malice and not by the law of Nature.

APH. 23.

Those which are pined or brought low by sharp or long diseases, or by wounds, or any other means, and do void black choller or as it were black blood, do dye the next day following.

Namely through the imbecility of faculty, and greatness of the disease.

APH. 24.

A Bloody flux if it proceed from black choller is mortal.

Because it ulcerates the entrails with an ulcered canker, which can hardly be cured in the outward parts, to which medicaments may be applyed; therfore much less there

where

where no such medicaments can be applyed.

APH. 25.

For blood to be carried upward of what kind soever it be, is an evil sign, but if black blood be avoided downwards it is good.

For if it be carried upwards, it shews there is some vessel opened, extended, or broken in the upper parts. And in this place by carrying upward is meant through the mouth, not through the nostrils, which for the most part is good.

APH. 26.

If any man being afflicted with a bloody-flux, void as it were little pieces of flesh, it is a mortal sign.

For then the exulceration is so great that it can no way be healed.

APH. 27.

To those which have store of blood flowing from what part soever, in Feavers, their bodies become

Sect 4

Apho: 25

Sanguinem suppeditare quidem effectui, qualiscunq; sit malum: in summa vero nigredo significat officiatum, bonum.

Apho 26

Si dysenteria laborantibus cruentis carunculae officiatum mortiferum.

Aph: 27.

Quibus per febres sanguinis vomitus supervenit bonum, convalescentibus vomitus supervenit bonum.

Sect 4

Aph: 28.
Quibus dignitatum et bi-
bliorum imperantium ter-
ris debeatur assensus et
contra quibus subditas
ad est Bibliorum de-
judicio res finiter.

Aph: 29.
Tribuitantibus judicio
diu vigere fiant judi-
cationem habent difficile.

come moist after they have been refreshed.

Because the natural heat is weakened by store of blood flowing, and though here mention be made onely of Feavers, yet it holds in other diseases likewise.

APH. 28.

Those which avoid chollerick excrements downward, if deafness come thereupon, they cease from avoiding them. And those which are affected with deafness are cured of it by avoiding of chollerick excrements.

He means not a permanent deafness, for that is not so cured, but of a transitory or supervening deafness caused by cholerick humors molesting the brain, which must needs cease when they come down.

APH. 29.

If cold shakings happen, to them that are sick of an Ague,

the ſixt day they have a difficult Cryſis, and we cannot well judge of the diſeaſe

Becauſe for the moſt part they preſage either death or return of the diſeaſe.

APH. 30.

In them which are afflicted with fits of Agues, whenſoever the Ague ſhall leave them, if it return the ſame hour the next day it is wont to have a difficult Cryſis, and determination.

That is to ſay it will not eaſily be diſſolved.

APH. 31.

Impoſthumes are cauſed neer the joynts, and eſpecially neer the jaw-bones, or mandibles to them which feel wearineſs or laſſitude in Feavers.

Becauſe the heat of the Feaver having drawn the humors up into the head, when they fall down again

the

Sect 4

Aph: 30:

Quibus Paralysis accessit
quamcunque horam solvendi-
mi solet sudor si post hoc
die supersit judicatur diffi-
cilis esse Vocat.

Aph: 31

Qui in sobrio lectitudinem
desiderat, ijs os quadratum
aliquando maxillas pa-
ralysin accersere solet.

Sect. 4

Aph: 37.
Quibus ex morbo convulsionibus fit, ars aliqua leporet, iis alius fluxus fiunt.

Aph: 83.
Si qua ante morbum pus laboravit, ibi morbi sedes.

Aph: 84.
Si febri delorito a Hercatio deorsum ad superos mavit ratio in quibus ejusmodi humor est morbi forum.

the jaw-bones being very weak cannot expel them to other parts of the body, but there they muſt reſt. And the joynts heated by motion attract the humors of the body.

APH. 32.

Thoſe which recovering from a diſeaſe have a pain in ſome place ſhal have Impoſthumes or botches in that place.

He ſpeaks of ſuch as recover and yet have ſome reliques of feaveriſh matter remaining in their bodies.

APH. 33.

If any part be pained before the diſeaſe, there is the ſeat of the diſeaſe.

Therefore if it be a principal part, we muſt indeavor to divert the humors from thence.

APH. 34.

If a ſuffocation of the breath do happen upon a ſuddain to one afflicted with a Feaver, no ſwelling

appearing in the jaws or gullet, it is deadly.

For it is a sign that Phlegm stoppeth his breath and respiration, without which he cannot live.

APH. 35.

If to one afflicted with a Feaver the neck be suddainly turned awry, and he can scarce swallow, and no swelling appear it is deadly

For it shews there is an inflammation in the muscles lying before the throat, or in the throat it self.

APH 36.

Sweats are good to those who are sick of an Ague, if they issue forth the third, fifth, seventh, ninth eleventh, fourteenth, seventeenth, one and twentieth, thirty, and four and thirtieth days, for those sweats work the dissolution of the disease: those which happen otherwise signifie pain and length of the disease, or a return of the same. *For*

Sect. 6

Aph. 35.

Si febre detento repente collum intorqueatur, ac eix dolorem quoddam nullo exhibito humore, mors insequitur.

Aph. 36.

Sudores frigidi tum febres, tum maxime cum periodis diu. Octavo, quinto, septimo, nono, undecimo, decimo quarto, decimo septimo, tricesimo primo, et tricesimo quarto: ii omnes sudores morbos judicant. Qui vero undecimo, tardius, et longi longi dicuntur significant.

Sul 4

Aph: 37.

Frig. di sudori con
febbre giudica acuta mortem
cum meliore vero omnes li
longitudinem significant.

Aph. 38.

Quæ corporis partes sudent, ibi mors N.

Aph: 39.

Quæ partes corporis insol
calorem frigus, ibi
morbos.

For these are the onely days of Critical sweats, in which we may be judge of the dissolution of the disease.

APH. 37.

Cold sweats with a sharp Feaver betoken death, but with a milde and gentle Ague, length of the disease.

Because it shews that the Patients body doth so much abound in cold humors, that neither the natural, nor the sharp Feavers heat is able to heat them.

APH. 38.

In what part of the body the the sweat is, there is the disease.

Because in that part, stick the redundant and noxious humors.

APH. 39.

And in what part of the body there is heat or cold, there the the disease is setled.

Namely in an excessive manner,

and not proceeding from any external cause, for it shews a distemperature contrary to health.

APH. 40.

And when alterations do happen in the whole body, and it is sometimes cool, and sometimes hot, or one colour arises after another, it signifies continuance of the disease.

Because Nature cannot in a short time concoct and subdue several defects or diseases.

APH. 41.

Much sweating caused through sleep without any manifest outward cause, signifies that the body is fed with store of food. But if this happen to one that feeds sparingly, it shews that the body wants evacuation.

By reason of the evil humors and excrements which are the causes of that sweating.

APH.

Aph: 40:

Quando toto corpore mutationes accidunt vel si corpus vt frigiditas vel siccitas calefiat vel color alius de alio variatur, exercitudinem morbi significat.

Aph: 41.

Sudores circa pectus, humeros, collum, vbi cum febre vel sine febre, quod deterius sit, inquirendum. Hos accidere ex concoctione indigestorum scito.

4

Aph: 42:

Sudor malus, frigidus ra-
dix vena semper fluens, ri-
gidus gravioren calidus,
mitiorem morbum
significat.

Aph: 43.

Quæcunq; dies quos dies
adhuc manens affligentibus non
iudicium faciunt periculosiores:
quoquo modo autem iudi-
cium fecerint, periculū aliquid
significant.

Aph: 44:

Quos febres longa occupant,
eis tuberacula in articulis

APH. 42.

When there is much ſweat cold or hot always iſſuing forth, the cold ſignifies a longer, the hot a ſhorter diſeaſe.

Becauſe it ſhews the matter to be thin, which nature can eaſily concoct and ſhake off.

APH. 43.

Continual Feavers which afflict every third day more vehemently, and do not ceaſe are the more dangerous, but if they ceaſe and pauſe in any manner, they ſignifie that there is no preſent danger.

For it ſheweth the Phlegm doth not trouble any noble part, and that no venemous force hath laid ſiege to any principal part. And natural ſtrength doth recollect it ſelf during the intermiſſion of the Feaver.

APH. 44.

Swellings and pains about the joynts are cauſed to them who

are afflicted with long Agues.

By the humors setling in those places, unless they be carried away by a thick white urine making.

APH. 45.

Those which have swellings and pains of the joynts after long Ague, feed over liberally.

For the disease being gone, no other reason can be given for this redundancy of humors.

APH. 46.

If a cold shivering fit, the Feaver being without intermission, do assail the sick man being already weak, it is a deadly sign.

For it shews nature to be so far spent, that it is able onely to stir, but not to thrust out the excrement; or if it doth, the sick man fainteth therewith.

APH. 47.

Excrements avoided in Feavers not intermittent, by vomit,

or

vel laborosa fiunt.

Aph: 45.

Cibus tenuis in articulis vel laboriosa vel laboriosa fiunt, si ciborum glutinosus existat.

Aph: 46.

Si igitur labor non intermittatur et cibus ejusmodi assumatur, in vadat morbi periculosi.

Aph: 47.

Excreta bilosa in febribus non intermittentibus mala, viridia, cerulea, flava, cinerea.

omnes mala, commoda tam in
si prodeant, bona, ut
eadem quoque ut verum
quid non verum, ut ut
accidunt ut verisimile
quid utrò quod non javet
per hoc loca ostendatur
malum.

Aph. 48.

In febribus non intermittentibus
si sanguis extrema algent,
mortuus circumstant delirium
lethale est.

Aph. 49.

In febre non intermittente
si labrum, aut superior labium

or ſpitting, if they be of a leaden colour, bloody, ſtinking, or cholerick, they are all evil: but if they come forth conveniently they are good

Leaden colour becauſe they ſignifie a mortification of thoſe parts from whence they come; bloody becauſe they ſignifie an opening of ſome veſſels. Stinking becauſe they ſignifie putrifaction. Cholerick becauſe they teſtifie abundance of choller.

APH. 48.

In continual Feavers, if the exterior parts be cold, and the inward burn, and the Patient be thirſty, it is a deadly ſign.

Becauſe the heat of that inward part draws all the blood to it, whereby the heart is oppreſſed.

APH. 49

In continual Feavers, if the lip, eye, brows, or noſe be turned a-

awry, if the sick man do not see nor hear, which soever of these shall happen, the body being weak, death is neer at hand.

For all these are signs that the moving animal faculty suffereth.

APH. 50.

If there happeneth in a continual Feaver defficulty and hardniss of breathing, with delirium and doting, these signs are deadly.

Because it signifies that both the brain, and the instruments of breathing do suffer.

APH. 51.

Aposthumes in Feavers which are not dissolved in the first Crysis or judgement signifie length of the disease.

Because they shew that there is a multitude of noxious humors, which nature could not expel at one Crysis.

APH. 52.

It is not absurd to weep and shed

tears

aut oculus, aut nasus pervertitur, si non videt, si non audit, imbecillo jam corpore quicquid forte accidere in progressu suo.

Aphor. 50.

Ubi in febre non in urinis vel difficultas spirandi ob delirium accidit, lethale.

Aphor. 51

In febribus abscessus qui judicationibus bene non solvuntur longitudinem morbi significat.

Aphor. 52.

Febres in febribus aut aliis

morbis voluntarie illatis nyant
oculi, absandū non est, quibus
vero praeter voluntatem,
absardum est.

Appb. 53.

Quibus per febres vere adustis
tonitor quid in obnascitur
ejus usus mentionem facit
Ipse Celsus.

Appb. 54

Quibus Sicca Tussis paulum
remittens in febribus ar-
dentibus perseverant ij
non admodū periculosi
esse solent Celsus.

tears in Feavers and other diſeaſes voluntarily, but to weep againſt the will is very abſurd and inconvenient.

Becauſe that weeping againſt the will ſhews a weakneſs and imbecility in the retentive faculty.

APH. 53.

They have fierce and vehement Feavers, who have a tough, and clammy moiſture about their teeth in thoſe Feavers.

For thoſe clammy moiſtures cannot grow there ſo abundantly without exceſſive heat which dries up the pituitous humor.

APH. 54.

Thoſe who have long laſting dry coughs, in burning Feavers, which do not provoke much, are not wont to be very thirſty.

For by that motion which is made in coughing, there is ſome humidity drawn from thoſe places which are adjoyning

adjoyning to the rough artery.

APH. 55.

All Feavers proceeding from tumors in the groyn, and other adenous parts are evil, except diary Feavers which last but one day.

For those Feavers come when those tumors are caused by some outward thing, as some blow or the like, and not by any inward inflammation.

APH. 56.

Sweat coming often upon one sick of an Ague not ceasing, is evil, for the disease is prolonged, and it signifieth that there is much moisture.

Which abundance of moisture asketh nature much time to concoct and disperse.

APH. 57.

If one have Convulsions, or Cramps, a Feaver coming dissolveth the mi

Because

Aph: 54.

Ex bubone bubo omnis malus, præter opthalmicos.

Aph: 55.

Febris tanti sunt momenti quanti febris ægrotum non deficiunt, quia natura prævalet, aliter enim morbus desperandi latius insidiæ significat.

Aph: 56.

Spasmus aut tetanus febris si accesserit, mortem solent.

4

Aph: 58.
Si sobor ardente laborantis
igor separaverint, solut
=to Ett.

Aph: 59.
Tertiana exquisita
septenis ad sanum ex-
cidibus, judicatur.

Becauſe the Feaver doth heat, extennuate, and ſhake off thoſe cold humors which filled up the nervous parts.

APH. 58.

If a cold ſhaking fit doth come upon him which hath a burning Feaver, it diſſolveth it.

For a burning Feaver being cauſed by choller putrifying in the veins, and a cold ſhaking, by the cholers being ſwiftly carryed about the ſenſible parts of the body, it ſhews that the choler is come out of the veins, to the skin.

APH. 59.

An exquiſite and perfect Tertian Feaver cometh to his Cryſis or ſtate, in ſeven circuits or fits, at the utmoſt.

An exquiſite Tertian is that which is cauſed by yellow choler carried up and down the ſenſible parts of the body, keeping its nature pure and ſincere.

APH.

APH. 60.

Thoſe that wax deaf and thick of hearing through Feavers, are delivered from it, by flux of blood at the noſe, or by the belly.

It is no marvel if diſeaſes ceaſe, when the noxious humors are tranſlated or carried away.

APH. 61.

Unleſs the Feaver leave the patient in the odd days, it is accuſtomed to return again.

If this Aphoriſm ſhould ſpeak of all Feavers it were falſe: if of acute and continual Feavers it is true.

APH. 62.

Thoſe which have the yellow Jaundiſe upon Agues before the ſeventh day have an evil ſign.

Becauſe the yellow Jaundies proceeds from the inflammation of the Liver.

APH. 63.

Thoſe Feavers which have their ſhaking

Aph: 60.

Quibus per febres aures ob-
surduerint, iis variis
i naribus profluvijs, aut
per urinam alvus solvit
morbum.

Aph: 61.

Cui in tertianam vigili die
rium pariens febris reliqua-
vit, solet vrurhi.

Aph: 62.

Quibus per febres morbus
Regius supervenit
acuti. optima mala

Aph: 63.

Quibus in febribus acut

corto o in rigore respectum
eodem febres solventur.

Aph. 64.

Quibus per febres morbus
iudicium decimo, aut nono
aut undecimo, aut duodecimo
decimo sapervenerit, bonum,
nisi delirium hypochondrium
dyuntes, aliique, minime
bonum.

Aph. 65.

In febribus circa ventriculum
vomitus cacochymi, et cum
morsu malum.

Aph. 66.

In acutis febribus convul-
siones circa visura
vehementes dolores, malum.

shaking fits every day are every day dissolved.

Yet there remains some fire whereby the paroxism is renewed.

APH. 64.

It is a good thing for them which have the yellow-Jaundies coming on them in Feavers on the 7 day, ninth, eleventh, or fourteenth, unless the right Hypocondrium be hard, for then it is evil.

For the Hypocondrium being hard signifies there is an inflammation of the Liver.

APH. 65.

In Feavers a vehement heat about the Stomach, and a gnawing about the heart is bad.

Becanseit signifies an ebullition of choler in the tunicles of the ventricle or stomach.

APH. 66.

Convulsions and vehement pains about the bowels in sharp Feavers are evil.

For

For vehement Feavers dry and ſtretch the nerves like fire, and by the ſame vehemence of heat and drought, the bowels are pained.

APH. 67.

In feavers great fears or Convulſions after ſleep do prognoſticate evil.

For fears ſignifie the repletion of the head with melancholy humors and Convulſions, abundance of phlegmatick humors.

APH. 68.

The breath not keeping its due courſe, is evil: for it doth ſignifie convulſion.

Cauſed by the over-drying of the muſcles and nerves which move the ſtomack.

APH. 69.

Urines in a Feaver being thick, clotted, and little in quantity, do profit them that make them, if afterwards thin urine, and much

in

Apoll: 67.

Scribens pro veritate pa-
ro[illegible] aut convulsionis malis
[illegible]endum.

Apoll: 68.

[illegible] Scribens spiritus [illegible]
malos: [illegible] convulsionem enim
significat.

Apoll: 69.

Quibus non sine scribi universal
crudelis, [illegible] grauis
et ab [illegible] horrent ad [illegible]
mi autem, [illegible] maxim

vero labes reddentur in
quibus status ab initio
delicta multo grauio-
ra dimentur apparuerit.

Apoc: 7.0.
Quibus [illegible] cruciatur
[illegible] & malos [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[

in quantity be avoided by them. But those urines most commonly become such, in which the hypostasis or sediment shal appear presently after they are made, or not long after.

Because the gross humors causing the Feaver are expelled in the humor, which makes the urine which comes afterwards to be thin in respect of that.

APH 70.

Those who have their water troubled or unclean in Agues, such as are the waters of Cattel, have or shall have head-aches.

Because the windy or flatuous spirit is easily drawn up into the head together with heat.

APH. 71.

Those which shall have their Crysis or alteration of the disease the seventh day, have a little red cloud in the urine the fourth day, and

vero labes reddantur in
quibus statim ab initio
delicta multo grauiora
fodimentum apparuerit.

Apoth. 70.
Quicunque Christum confessus
fuerit, & nullus in eo
ex delictorum causis inuen-
erit.

Apoth. 71.
Quicunque die septimo futura
Dominica non in ecclesia rubram
diei quanto melius celebrabit,
celebrasse pro rationi.

in quantity be avoided by them. But those urines most commonly become such, in which the hypostasis or sediment shal appear presently after they are made, or not long after.

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Those which shall have their Crysis or alteration of the disease the seventh day, have a little red cloud in the urine the fourth day, and

and other things thereunto belonging accordingly.

These red clouds are seldom seen, though the white be frequent, and are both of them signs of concoction.

APH. 72.

Urines very cleer and white are bad, especially in those who are afflicted with phrensies.

Because such urines are signs of an extreme crudity. And Galen *saith he never knew any one who was afflicted with a phrensie, and made such water, saved.*

APH. 73.

Those which have an inflation of the Hypocondria, and a rumbling pain of the loyns succeeding, have their bellies moistned & loosened except the wind break forth downwards, or store of urine do issue forth. And these things happen in Feavers.

Namely in essential, not Symptomatical

Sph: 72.

Quibus pellucida et albescunt
urina mala, prosperimi si
in phrenitidis apparuerit.

Sph: 73.

Quibus elatha hypochondria mur-
murant tumor cum sapore nau-
seabundo dolor alvus humor aliter nisi
in fornicem flatus erumpant, aut
urina multitudo prodeat.
atque haec in febricosis.

Aph: 74.

Ubi ipse est articulos abscessum in abscessu liberat urina multa et alba et crassa et alba et crassa, qualis in febribus laborioſis, quarto die, qui eosdem locos in corpore. quod si cum his etiam sanguis profluxerit, brevi admodum solutio fit.

Aph: 75

Si quis sanguinem aut pus mejat absque ardore aut vesicæ excoriatione significatur

matical Feavers, and such as are diseases of themselves.

APH. 74.

Those that have hope of Aposthumations to come about the joynts, much urine thick and white doth deliver from the Aposthume, such as is wont to be avoided in painful Feavers the fourth day: when also blood shall be voided out of the nostrils, there shall be a dissolution & deliverance speedily.

For those urines purge out the humors which would cause the aposthumations, and especially if there be a bleeding at the nostrils joyned, for then the causes issue out two ways.

APH. 75.

If any piss blood or filthy matter, it signifies an exulceration of the Kidneys or bladder.

That is, if he do it for a continuance, for otherwise it may proceed from some other cause. APH.

Apth: 74.

Ubi post est in articulos abscessus in abscessu liberal urina multa crassa et alba vel rubra, qualis in febribus laboriosis quarto die quibusdam boxit in cigilis. quod si cum his rigiam sanguis profluxerit, brevi ad modum solutio fit.

Apth: 75

Si quis sanguinem aut grus majat urinam aut vesica excoriatio significatur

matical Feavers, and such as are diseases of themselves.

APH. 74.

Those that have hope of Aposthumations to come about the joynts, much urine thick and white doth deliver from the Aposthume, such as is wont to be avoided in painful Feavers the fourth day: when also blood shall be voided out of the nostrils, there shall be a dissolution & deliverance speedily.

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If any piss blood or filthy matter, it signifies an exulceration of the Kidneys or bladder.

That is, if he do it for a continuance, for otherwise it may proceed from some other cause. APH.

APH. 76.

Thoſe which have ſmall pieces of fleſh, or as it were hairs iſſuing forth together with thick urine, do avoid thoſe excrements from the Kidneys.

Thoſe ſmall pieces of fleſh are part of the reins or kidneys, and are a manifeſt ſign of their being ulcerated, but the hairs are onely bred there, but are no part of them.

APH. 77.

Thoſe which avoid thick urine with certain things like bran, have their bladder infected with ſcabbedneſs.

If the defect be not in the veins for ſuch ſtuff comes ſometime from them.

APH. 78.

If any piſs blood on a ſuddain, it is a ſign there is ſome vein of the Kidneys broken.

Namely meer and pure blood, and without

Aph. 76.

Quibus cum urina crassa de-
positio carunculæ aut
velut filicrum a
renibus accernitur.

Aph: 77.

Quibus cum urina crassa pur-
purea quædam una cum
ipsa vesicæ laborat.

Aph: 78.

Quibus inopinanter sangui-
nem præjunt, iis arteriæ
venalem rupturam
significatur.

4

Aph: 79.

Quibus in urina subsident
ye calosa ijs vesica
calculo laborat.

Aph 80.

Si quis sanguine aut gummo
rnefab aut aqua[illegible]
afim emittat, deloss[illegible]
hy pogastrium et vesicæ
al pubis duum per Scapte
d. vesicam dola laborat.

without any external cauſe.

APH. 79.

They in whoſe urine appeareth an hypoſtaſis or ſediment full of ſand, have their bladder troubled with the ſtone.

This Aphoriſm is mutilated and defective, for the ſand may come as well from the kidneys as from the bladder.

APH. 80.

If any one piſs blood or clots of blood, and make his water by drops having pain in that part of the belly (which is between the Navel and the ſecret parts) named *hypogaſtrion*: or at the ſeame line of the skin of the Cods, called *perinæum*, and at the place called *pecten* (where the hair about the privy members groweth) then the places about the bladder are diſeaſed.

Namely all the parts belonging

to

to the bladder, and not the bladder onely.

APH. 81.

If any one piſs blood or filthy matter, or little ſcales, and there be alſo a ſtinking or ſtrong ſmell, it betokens an exulceration of the bladder.

The two firſt accidents may happen upon the exulceration of any of the inſtruments ſerving to make water, but the ſcales and ſtink are proper ſigns of the bladder being ill-affected.

APH. 82.

Thoſe which have an Apoſthume bred in the urinary paſſage, are delivered from it, the ſame being brought to ſuppuration and broken.

Which ſuppuration and breaking, gives the urine free paſſage.

APH. 83.

Voiding of much urine in the night

Aph: 81

Si quis sanguinis, aut pus
aut quamlibet aliam
et grave dolor ad vesica
excludendo significabit.

Aph: 82.

Qui non in recta humana
naturam habuerunt, sapp-
parato vel rapto, solebit.

Aph: 83.

Pluribus noctu planum

4

Narrata objectionem
negotii fiat.

night doth ſignifie ſmall evacuation of excrements by the Fundament.

He makes particular mention of the night, becauſe at that time by reaſon of the ſleep Nature is moſt buſie about her concoction and diſtribution.

SECT.

Sect: V.

The Argument.

This fift Book or Section is variable, yet it doth almost wholly intreat of the diseases of women, and of the good and bad dispositions of the womb.

APHORISM. 1.

A Convulsion after taking Hellebore is deadly.

Namely after white Hellebore, and that for five causes. First by reason of the agreement which is between the nerves and the mouth of the Stomack. Secondly by reason of the biting humors which it draws to the mouth of the stomack. Thirdly by reason of the abundant evacuation

Sect: 5.

Aph: 1.
Convulsio ab Helboro,
Elaterio.

Aph: 2.

Convulsio a vulnere pessima.

Aph: 3.

A copioso sanguinis fluxu, si inquietus, aut convulsio mala.

Aph: 4.

A purgatione vomica, aut hypochondriacus, aut convulsio cum singultu, mala.

evacuation the Hellebore causeth. Fourthly, by reason of the attractive faculty by which it draws the moistness from the nerves. And fistly because it vehemently dryes up the substance of the nerves.

APH. 2.

A Convulsion caused by a wound is deadly.

Not always but for the most part.

APH. 3.

The Hicket, or a Convulsion after a copious flux of blood is evil.

Because of the great emptiness caused by the copious flux of blood, and because the Hicket is caused by a depraved motion of the ventricle.

APH. 4.

After an immoderate purgation, a Convulsion or Hicket is evil.

For the same reason that they are evil after taking of Hellebore. Aph. 1.

APH. 5.

If one that is drunk ſuddainly fall dumb, he ſhall die with a Convulſion unleſs he be taken with a Feaver, or preſently recover his ſpeech as ſoon as his ſurfet is diſſolved

Obj. *How can wine being hot cauſe a Convulſion which is a cold diſeaſe?*

A. *Wine is hot moderately taken, over abundantly cold as a little oil powred upon a fire will increaſe it, but an over abounding quantity thrown upon a little will put it out.*

APH. 6.

Thoſe who are taken with a Cramp or diſtention called Tetanus, die within four days, or if they overpaſs them they recover.

Becauſe it is a ſign that nature hath overcome the diſeaſe.

APH. 7.

The falling ſickneſs, which is before ripeneſs of years may be cu-

red:

Aph: 5.

Si bilis epilepsia deserpat ob mulierem comitialis moritur, nisi subito curetur aut ea hora qua capta est solvatur vomitu recipiat.

Aph: 6

Qui bilem comitialem intra quatuor dies inferunt si vomitu non recipiant (?) comitiales evadunt.

Aph: 7.

Epilepsia antequam pubescat aetatem annos plurimos post decimum non capit

fere commutatur ad
mortem usque.

Aph. 8.
Qui plurimis laborant,
nisi intra dies quatuor
decim sapore purgen-
tur, ij in empyema mali
transeunt fere.

Aph. 9.
Febres maxime etatibus
sunt quæ à decimo octa-
vo sunt ad tricesimum quintũ

Aph. 10.
Quibus ex angina in pulmonẽ
mali fit conversio, ij intra

red: but that which comes after five and twenty yeers of age for the moſt part accompanies us to death.

By ripeneſs of yeers he means 25 yeers of age, yet they are not all curable before that age, unleſs they take a care in dieting themſelves.

APH. 8.

Thoſe which have a plurisie, unleſs they be purged upwards within fourteen days, ſhall have their diſeaſe turned into an impoſthume

Namely ſpitting and purging ſuch matter upward.

APH. 9.

A Conſumption likely happeneth in that age which is from the 18 to the 35.

Namely that Conſumption which comes by an exulceration of the Lungs. APH. 10.

Thoſe who have the evil cauſe of the Squinancy and eſcape it, that

evil passeth to the Lungs, and they dye within seven days, but if they escape, the humor imposthumates.

And if that imposthumated humor be not purged out it breeds a Consumption.

APH. 11.

If the spittle which they void by coughing that are affected with a Consumption, do stink vehemently being cast upon the coals, and the hairs of the head do fall off, it is a deadly sign.

For the more faculties are weakned in so much the worser case the Patient is.

APH. 12.

If a flux of the belly happen to them, which have their hair falling away by a Consumption; death is neer at hand.

Because it proceeding from weakness also, it shews a further weaken-

ing

dies septem vita cum morte
commutant, sicuti non
effugerint, ita manentibus
vestibus sunt.

Apoc: 11

Qui vero vixerunt, is spatio
cuncta detestiunt cum bestiis
consortium odit, a quibus
capitis effugiunt pernicium
sit genus.

Apoc: 12.

Quibus per labem capitis de-
fluunt, in plastices odoi
superveniebat in propinquo
meos.

Aph: 13.

Qui spumam ad os suum aut nares
ex tussiendo, ejicit, de phalangis
non delectatur.

Aph: 14.

Si tabes detecto profluvium
alvi supervenit, pessimum
omen.

Aph: 15.

Qui ex pleuritide empyici
fiunt, si a principio
empyematis ejus tussis
desinat, imaginatur
fore, ut sanentur.
Quibus autem tussis
albos aut flavos in
lavum.

ing of the natural faculties.

APH. 13.

Thoſe which cough forth frothy blood, do retch and draw the ſame out of the Lungs.

And it is part of the very ſubſtance and fleſh of the Lungs.

APH. 14.

If a flux of the belly happen to him which is in a Conſumption it is deadly.

This affirms what was ſaid before Aph. 12 and moreover that a flux of the belly added to a Conſumption, is alone ſufficient to kill without falling away of the hair.

APH. 15.

Thoſe which are infected with an impoſthume by a Pluriſie, if they be purged from the corrupt matter within forty days after the breaking of the impoſthume are cured, or otherwiſe they paſs into a Conſumption.

For the matter will otherwise be so putrified that it will perish the lungs

APH. 16.

Hot water too often used, bringeth these discommodities: tenderness of the flesh, distemperature of the sinews, heaviness, and stupefaction of the mind, fluxes of blood, faintings and swounings; and to these things succeeds death

Hippocrates here wisheth us to shun; the excessive use of any thing, though never so temperate.

APH. 17.

The use of cold water, bringeth Convulsions, distentions or Cramps, blackness, and cold Aguish shakings.

This is also not of the use simply but of the immoderate use of cold water.

APH. 18.

Cold water is hurtful to the bones, teeth, sinews, brain, and marrow,

Apoc: 16.

Audiui vocem magnam de templo dicentem septem angelis: Mittite fialas septem iræ Dei in terram.

Apoc: 17.

Venit unus de septem angelis, qui habebant fialas, et locutus est mecum, dicens: Veni, ostendam tibi damnationem meretricis magnæ.

Apoc: 18.

Vidi alium angelum descendentem de cælo, habentem potestatem magnam, et terra illuminata est a gloria eius.

donatigne della: calidū
uero inimicam.

Apth: 19.

Lucas prosiguela sunt
dorbalchedero ygerbi
prophetā qui sanguī-
nem gro fundent, aut
bodies sunt gro fusura.

Apth: 20.

Scripsit de ulceribus mordax
cuius aburet dolorem
insupportabilem facib
ardorem inducit rigo-
res febriles, convulsiones
et tetanos erigat.

marrow of the back. But that which is hot is good and profitable.

All the parts here rehearsed are by nature the coldest.

APH. 19.

We must heat those things which are over cold, except those which pour forth or are inclined to pour forth blood abundantly.

For when there are more diseases then one coupled together, we must make hast to cure that first which is most urgent.

APH. 20.

Cold water biteth and nippeth Ulcers, hardeneth the skin, hindereth a soreness from maturation of the corrupt matter, causeth blackness, bringeth forth cold shivering fits of Agues, Convulsions, and distentions of the sinews.

This Aphorism relates some other hurts which cold water doth.

APH. 21.

Notwithstanding there is some time when in the Cramp without an ulcer in a wel flesht young man in the midst of Summer, plentiful pouring out of cold water, doth call back the heat, and so the heat dissolves the Cramp.

This is not done by any vertue of its, but accidentally by drawing the natural heat outward in such well flesht young men.

APH. 22.

Hot water yieldeth unto us a great token of security and safety, when it causeth suppuration, yet not in all Ulcers. It softneth and mollifieth the skin, and maketh it thin, it doth appease pain, it mitigateth and asswageth cold shakeings, Convulsions and distentions: It dissolveth the heavines of the head: It profiteth broken bones very much; especially if they be

bare

Aph: 21.

Ad lamentabilis visus dolens sine ulcere juvenis valens
Ætate media frigida larga
profusio calefactum vomitus,
calor vero humoribus.

Aph: 22

Calidum in quo ulcere pus
movet maximum cruditatis
frustal indicium, calor
remollit, salvavit, dolorem
sedat rigores convulsiones
delatos sustinet, sapidis
gravitatem solvit, sitibus
gravatis plurimum gaudet
maxime si medulla sinus,
melos magis si sinus capitis,

cui vtiam quod aliquā
moriendum aut alium
animum a frigore her-
pes libat sed ligneum
libus sedi, pulsando, ubro
vsi ea his omnibus ca-
sidum animū adver
torium frigidū inimicū
et in his rebus.

Aph: 23.

Frigido vero in his vendum
bona flail qui flauum
sanguinis est, non quidem
quidem bonis sed adustis
tum et inflāt admoto:
et si quae partiū vi
flammationes ad
dorflagrationes ad
mubilem sanguinem
colorem tendunt

bare without fleſh, and principally in the head, if they be ulcerated: it profiteth thoſe things which are mortified, and ulcerated through cold, eating Ulcers in the Fundament, privy members, womb, and bladder. To all thoſe hot water is a friend, and of good judgement; but cold water is an enemy and deſtroyer.

Not in all ulcers, becauſe ſome wil not be brought to ſupuration by heat

APH. 23.

We muſt uſe cold water to thoſe ſores from whence blood doth iſſue, or is about to iſſue, yet not to the ſame place, but neer to it. And if any inflammation or burning of the parts, do incline to a red and bloody color, with freſh cleer blood, apply cold water to them, but if the inflamations be inveterate and old it maketh them black. It helpeth the inflammation called

Erysipelas, if it be not ulcerated, for if it be it hurteth it.

Now he relates what things cold water is good for.

APH. 24.

Cold things, as Snow and Ice are hurtful to the breast, they procure coughs, they cause ruptures of the veyns, and produce Rheumes.

He hath spoken of the effects of cold water, now he speaks of the hurt which other cold things do.

APH. 25.

Cold water poured out abundantly, doth ease and diminish the tumors and pains of the joynts, which are without ulceration. And also gouty swellings and pains, and Convulsions for the most part, and dissolveth the dolor, and diminisheth it; for a small benumming hath the force of dissolving and putting away of pain.

The end of this Aphorism is a reason of

rem li ostendere se sanguine
ipse ipsis adhibito. natura re
vulnerata signasset. ipse ipsa
tiam non celeratum judicat
signidem revelatum laedit.

Aph: 24.

Frigida calidis vix ob glacior
doloris inimica, luctus
mouent vomitus nutriones
oLor hilationes efficiunt.

Aph: 25.

Articulatum tumorem Dolo
lores abigere calore atque
cliam medicamentis, et con
vulsiones magna ex
parte frigida largi
ssima Hellebori. adhibita
salutem dolorem. nam
medicus torpor dolorem
solvendi vim habet.

Aph: 26.

Itaque ova cito calefiunt
et cito refrigerantur
brevissima.

Aph: 27.

Quibus nocta libenter vel
multo die, ibi ad modum
libentibus obdormiscunt
Coxendices.

Aph: 28.

Sessilia aromata mul-
ti ebria reddunt. Equi a-
vero multo utiliora sunt
nisi capitis ingrossant
gravitatem.

of the whole Aphorisme assertion. As if he should say a little bonumming puts away pain; cold water benumeth, therefore, &c.

APH. 26.

Water that is quickly made hot, and quickly cools, is most light.

He means not by weight, but he speaks of that water which doth not long burthen the belly, and quickly passeth through.

APH. 27

It is good for them who desire to drink in the night, to fall asleep when they are very thirsty.

Because sleep concocts the food, which being concocted ingenders blood, which nourishes and moistens the parts of the body.

APH. 28.

A Fumigation of odoriferous spices brings forth womens terms: and would be also profitable for many other things, if it did not breed heavines of the head. For

For it doth excite the expulsive faculty of the womb, and open the obstructions of the veines which touch the womb.

APH. 29.

Thou shalt purge a woman with child if necessity require, the 4th. month after conception, until the 7th month, though those that come neer the 7th, not so much: but the conception being younger or elder thou shalt abstain.

This Aphorism is the same with the first of the fourth Section.

APH. 30.

A woman with child, a vein being opened aborteth, and so much the rather if the conception be of any bigness.

Because it taketh away part of its food, namely the conceptions:

APH. 31.

It is pernicious and deadly if a woman great with child be taken with any sharp disease. *For*

For large feeding will kill the mother by increasing the disease, and little store of food will starve the conception.

APH. 32.

A woman is cured from vomiting blood, by her monethly terms issuing forth.

By the Physicians drawing down the blood to the lower parts.

APH. 33.

A flux of blood at the nose is good for a woman whose monthly terms do fail contrary to the course of nature.

For if this happen not contrary to the course of nature, such a failing is nothing.

APH. 34.

If the belly be very laxative and loose to a woman with child, there is danger of abortment.

Because the food is not distributed to the liver and other parts of the body

body, so that the food is taken away from the conception as when she is let blood.

APH. 35.

Sneesing happening to a woman grieved with suffocations of the womb, or that hath a difficult deliverance, is good.

For by a vehement shaking of nature, it excites it, redintegrates the natural heat which was almost extinguished, and shakes off such noxious humors as hanged upon some part of the body.

APH. 36.

The monethly courses being discoloured, and not coming forth always in the same manner and time, declare a purgation to be necessary for the woman.

To purge those humors which cause the discoloration, and the alteration of time.

APH.

Aph: 35.

Mulieri hysterica, aut difficulter parienti sterna tacta non superfluunt, Bon.

Aph: 85.

Mulieri mensis decolores nec eodem semper modo et tempore proficuntur, praegnationem indicant. Hipp. aphorismorum.

Aph: 37.

Si mulieri uterum ferenti
mamma subito tumefiat,
abortus sequitur.

Aph: 38.

Si mulieri gemino ferenti in altera
mamma tumor oriatur alterum
abortu edit: & si quidem dextra
mamma tumefacta vel marcu-
erit, masculum, si vero sinistra, fœminam
abortione excludit.

Aph: 39.

Si quæ non prægnantes non pur-
gata est, hæc subito si men-
strua desiderant.

APH 37.

If the paps be ſuddenly extenuated and become lank, to a woman with child abortment doth follow

This alſo happeneth, for want of food for the conceived child.

APH. 38.

If one of the dugs be extenuated and become lank to a woman conceived with child with twins, ſhe bringeth forth one of them before the due time; and if the right dug become ſlender, ſhe bringeth forth the male; if the left, the female.

For likewiſe the male conceptions lye on the right ſide, the female on the left: as is ſet down Aph. 48.

APH, 39.

If any woman, neither with child nor having been delivered of child have milk in her breaſts, her monethly courſes have failed her.

The blood which ſhould have turned to monethly terms, turning to milk in the breaſts.

APH.

APH. 40.

Women in whose dugs there is blood heaped together, wil be mad

For that blood is very bilious, which striking up into the head, causeth madness.

APH. 41.

If you will know whether a woman have conceived or no, give her a potion of hony and water mixed together going to sleep, and if she feel gripings and wringings of the belly, she hath conceived, if she do not, she hath not conceived

For such a potion is very windy, and the woman having conceived her womb doth press down, and keep together the intrails.

APH. 42

If a woman conceived with child, bear a male she is fresh and well-coloured, if she bare a female she is ill-colored.

This Aphorism is one of those which

Aph: 40.

Iuiles in mammas sanguis
colligitur, furorem significat.

Aph: 41.

Si stirps mulieris cum mulieris con-
cubitu dormitans appa-
rebit postea dolori et so-
mnus determinata spatia con-
cipit: sin minus non conci-
pit.

Aph: 42.

Mulier gravida si mentem
corola lierosa, hic femina
de color.

5

Apph: 43.

Si prægnans fiat in vitro
[illegible]

Apph: 44.

Quæ pariunt naturam brevis
alterum gerunt alterum
donec [illegible]

Apph: 45

Quæ bene medicorum bene
gerunt bene abortum faciunt
secundo mense ad [illegible]

which for the most part are true, though not always.

APH. 43.

If the inflammation called Erysipelas be bred in the womb, if the woman be with child, it proves deadly.

One reason is because the chief cure for an Erysipelas is letting of blood and that must not be done to a woman with child for fear of an abortment, Aph. 30.

APH. 44.

Those women which are very lean contrary to nature, and do bear children, do suffer untimely deliverance until they grow fatter

Because that food which should be for the child in the womb, goes to the nourishing of the mother.

APH. 45.

Those women which being reasonable fat, and make abortion the second or third month without

any

any manifeſt cauſe, have the ends of thoſe veſſels which come to the womb called *acetabula* or *Cotylidons* full of a pituitous or phlegmy humor, neither can they contain the conception coming to any weight, but they being broken it falleth down:

Wherby ſhe muſt of neceſſity abort

APH. 46.

Thoſe which are fatter then nature requires and cannot conceive have the orifice of the womb compreſſed and cloſed together by the fat Call of the guts, and cannot until they grow leaner.

He means the inward orifice of the womb for it hath two.

APH. 47.

If the womb ſhall Apoſthumate in that part where it lieth neer the hip or huckle-bone, it muſt be cured with tents dipped in a liquid medicine called in Greek Emmoton.

It

Vias operationum manifestas tajis
cotyledonis lenitorias, aut
aluinas, non pro modo
doctarum cohibere possunt
sed abruptis dirigit.

Aphor: 46.

Mulieres pleturam crassiorem
habentes concipiunt, ijsdemq; et
abortus compluribus; illas
graviditates dolor lacertorum
interficiunt.

Aphor: 47.

Vis quae glebae laborum corrector
quidquid turpiter amouit
emendatis medicaminibus
cum hac versio dat.

Aph: 48.

Ipsa vero doctrina universalis de Examinatione ministrorum magis quæritantur.

Aph: 49

Adhibendæ autem sunt diligentes observationes in singulis naturalibus magis obscuris.

Aph. 50

Indicia vero quæ ex omnibus observationibus sicuti, eaque citissime examinanda ad examines apponenda.

It must be thus cured the sore being first broken either by art or nature.

APH. 48.

Men children for the most part lye on the right side of the womb and females on the left side.

This is because the womb is warmer on the right side, by reason of its vicinity to the Liver.

APH. 49.

A medicine procuring sneezing put into the nostrils doth drive and force out the *Secundine*, so that you stop the nostrils and mouth, close with the hand.

Which if it remained would putrifie there, and with the stench offend the head.

APH. 50.

If a woman will stay her courses apply a very great cupping-glass under her breasts.

For there be veins which come up thither from the inferior parts.

APH.

APH. 51.

Thoſe women which are conceived with child, have the orifice of the womb ſhut and cloſed up.

That the air may not get in and corrupt the ſeed, and that the heat of the womb may not get out.

APH. 52.

If milk flow plentifully out of the dugs of a woman bearing a child in her womb it ſignifieth that the child is weak: but if the paps be hard and ſtiff, they declare a ſtronger conception.

Becauſe it ſhews in the former part that the child is not able to draw it for his own nutriment. But when they are ſolid it ſhews it hath nutriment enough, and that which ſuperabounds goes to the breaſts, and is there turned into milk.

APH 53.

The dugs and paps become ſlender and lank to thoſe women which

Aph. 51

Quæ contra fiunt, ijs.
utuntur conniuent.

Aph. 52.

malivi partum gerunt hi si
lac abundanter copiose
fluit, fœtum in ventre
significat: si vero firma
& sicca mamma
fuerit, vacuationem
conceptum indicant.

Aph: 53.

Quæ fœtum sanat, fœtum
ejs mammæ glandulæ contra
contra vero dant si fiant

dolor aut rarorum aut
omnes ad oculos aubigimus
facilijsibit, non abortiunt.

Aph: 54.

Quibus ex ulceribus humores
exeunt, ijs exulcerum
prodest.

Aph: 55.

Quæ glandes uberum
dolentes cyrripiuntur aut
vehementer sine evidenti
causa calefiunt, ea
difficulter ad eũ peri-
culo pariunt, aut
abortionibus periclitantur.

which ſhall abort: but contrarily if they become hard, pain ſhall moleſt the paps, hips, eys, or knees, but they ſhall not ſuffer abortment.

Becauſe of the ſuperfluous matter which is brought thither from the womb.

APH. 54.

Thoſe women which have the mouth of the womb hard, muſt of neceſſity have it ſhut up.

This Aphoriſm had been better placed immmediately after the Aphoriſm 51.

APH. 55.

Child-bearing women which are taken with Feavers, or are brought to a low ſtate without any manifeſt cauſe, do bring forth their birth painfully, and with danger: or are in danger of life by an untimely deliverance.

Becauſe

Because it shews a great weakness or imbecility in them.

APH 56.

If a Convulsion, or swouning happen to a woman, in her flux of monethly terms, it is an evil thing

If they be vehement or last long, it may be deadly. because the womb is exhausted and draws all the noble parts into a simpathy with it.

APH. 57.

Womens terms flowing immoderately, diseases are ingendred; and being suppresst or stopt, diseases happen from the womb.

By their immoderate evacuation, the whole body is cooled, and its forces weakened, if they be stopt, in progress of time, excremental humors gather together in the womb.

APH. 58.

The strangurie or dropping out of the urine doth happen by the inflammation of the straight gut, and

Aph: 5. 6.

Si multis pro flavio con-
vulsio, aut aurium dolor-
tus supervenerit, malum.

Aph: 5. 7.

Horum tussis a humectantibus
morbis oriuntur, ad ari-
dis autem aliquando ab
altero morbi.

Aph: 5. 8.

Aborsus imminentibus uteri
inflammationem, mammis
tumor aliquis oritur & dolor
& aria: si vero non in-

=flammatione laborante
in torrente singulatim

h. 19.

Si mulier non conspicit ad
vire placet an sit conspi-
cua vere undique prohi-
bata in domo latem subter
fugitare alii odor pervi-
dere ridiculus ad manus
ad os usque non inculpa
abrilem esse cito.

and likewise of the womb, or if the reins be ulcerated. But if the liver be inflamed, the Hicket succeeds.

By reason of the vicinity of the bladder to the straight gut and the womb, and because of the purulent matter of the reins passing through the bladder: and the hicket is caused by a high inflammation of the liver because it swells the liver, and oppresses the ventricle, and the bilious humor falling from the liver comes into the ventricle.

APH. 59.

If a woman do not conceive, and thou wouldest know if she shall conceive at all, let her be wrapped round about with clothes, & make a fume under the lower parts, and if the scent be perceived to pass through her body to her nostrils, and her mouth, know that she is not barren by any default in her self.

Because

Because then the body is cleer of all vitious humors, and the womb it self is in a good temper.

APH. 60.

If the monethly purgations keep their course in a woman that is with child, it is impossible that the conception should be well.

Because it wants its aliment and food, being fed by that menstruous blood al the while it is in the womb.

APH. 61.

If a womans monthly courses stop, and she have neither shivering cold nor Ague coming upon her, and she loath her meat, make account that she is conceived.

For at the first conceiving of a woman, the child cannot make use of those courses for its food.

APH. 62.

Those women which have their womb cold and dry do not conceive, nor those which have it o-

ver

Aph: 60

In pregnanti purgatione
medicus cursum dare debeat
Circa alvum quo haec fiat
possibile.

Aph: 61

Si medicina purgatoria
non prodeunt neque
ea quae neque si quae
exeuntia, oblige sanguinem
quidam pregnantem
esse putato.

Aph: 62

Quae fluxiones sunt
habitu alvo non equi
et quae praeludios

5

Ra bonl gravida in nequam
ex hinquibet animi ipsis
gerebara; el pas dicions
el os heos or: Jram a hoc
li dofrelle Jomea corrum
pibi: qui vero exabmag
bel positione modorabam
hicta sunt bi ora tempe-
rationem, ra facunditat
ralent!

Stph: 63.

Parent de maribas ratio
hat enim propter eos ori
rari takeul spiritus foras
difipabet: ida ut gemi
tura ejacularia neglexat
cent propter dorfitate
bubaci foramen prosilit.
aut propter frigiditatem
ra ubi exordibet, ubi
loci coarctovari prosilit

ver moiſt, for the ſeed is extinguiſht and periſht in them. Alſo thoſe women cannot conceive which have thoſe places over dry and hot, for the ſeed corrupts for want of nouriſhment. But thoſe women which have obtained a moderate temperature of the places in reſpect of both the oppoſitions and contrarieties they are fruitful.

This Aphoriſm by right ſhould be placed next to the 59 Aph.

APH. 63.

The ſame conſideration and reaſon is likewiſe to be reſpected in men men, for either through the ſpongy ſubſtance of the body, the ſpirits are diſſipated and ſcattered abroad ſo that the ſeed cannot be caſt forth; or elſe the humor doth not iſſue forth beeauſe of its groſneſs or thickneſs; or elſe becauſe of coldneſs it doth not grow hot,

to be collected in its proper place. or by the means of heat, the very self same thing may happen.

This Aphorism is held to be spurious, and none of Hippocrates, *both by* Galen *and others.*

APH. 64.

It is not good to give milk to those who are troubled with the head-ach, or with Agues, nor to those who are troubled with *flatus Hypocondriacus*, nor to those who are troubled with thirst. It is also naught for them which avoid cholerick excrements downwards, or to those which have sharp Feavers, or have had some copious evacuation of blood. But it is good for those which are in a Consumption, so they be not troubled with any vehement Feaver. It is also good for long lingering and mild Agues, so there be none of the sore spoken of signes. And those

ppl propter calidi latem
hoc dum ppiu usu venit.

Cap. 64

Lac pro hoc capite dolentibus
febriculosis, et qui cruci
bus pectoris dolore aut
marmuratione, et febriculosis
nia tu: malum in his qui ex
bilioso dejectionem febrem
aut, et copiosa sua —
gine evadentibus facta
test; cum vinil vrota —
fidis non admodum
vel febrificantibus cas
et febribus lenis et
languidis du multum
observato dictis signis
adhibit, et proclivo

ga liori extenuatis

Cap. 6.

Quibus sunt ea ulcuscula, tam mollia quam dura, ita rotundo modo convallata, ut instar aniuli, quibus vero ulcuscula evanuerint, ibi quidem portio parte sparsa, sibi convulsionem & bolum efficiunt: si vero à fronte instant labores dolor acutus, empyema & pyorrhœa sibi cubi candi faciunt tumorem

thoſe who are brought low without any apperant reaſon or occaſion,

The particular reaſons for theſe particular aſſertions may be ſeen at large in Galen, Fuchſius, *and* Heurnius *Comments, which would be too long to reherſe here.*

APH. 65.

They are ſeldom troubled with Convulſions or madneſs, which have apparent tumors with their ulcers. But Convulſions and diſtentions happen to them to whom the tumors ſhall ſuddenly vaniſh away, if they happen on the hinder part of the body. But if they happen on the fore part, there happeneth madneſs, vehement pain of the ſide, ſuppuration or ſpitting of matter, and the bloody-flux.

Becauſe the humors reſide there. And if they go away by degrees al-

so there is no danger for it shews, that the noxious humors are shaken off and dissolved.

APH. 66.

If no tumor nor swelling appear in great and bad wounds, it is a great evil

Because it signifies a passing of the noxious humors to the principal parts.

APH. 67.

Soft tumors are good, raw and indigested ones evil.

Because the first signifie there is a concoction, and in the second there is none.

APH. 68.

To one who hath a pain in the hinder part of his head, the *vena recta* in the *fore-head* being opened doth good.

The vena recta *is that which is over against that which is opposite to that vein which nourisheth*

the

Stph. 66.

Si magis valuerimus ad proximos nostros non apparebit finem gens malis.

Stph. 67.

Iracundus concitat contentionem, et qui ad iram patiens est sedat rixas.

Stph. 68

Qui parce cogitat, prior laborabit, nisi forte veritas occurrens ei aliud persuadeat.

Aph. 6 j.

Si gravis incipiens malitia
febris ex humidis magis et
non ex bilosa provenerint in
crepat: sed ab vino pura
corporis positio magis
quam ad vesicam, velut
ex lomboribus et cubitis.
indicio ex his rationibus
quam ipsam gilles ostendit

Aph. 70.

Qui quartana correpti sunt
non ad modum convulsioni
bus tentantur: si vero pos
tea alio genere supervenerit
morbo quae incida
libenter tu.

the part which is evil affected, so the opening of it doth both evacuate and divert the noxious humors.

APH. 69.

Cold ſhakings and ſhiverings for the moſt part do begin to women from the loyns, and through the back come to the head. But to men they do rather begin in the back part then in the forepart, as from the hinder part of the thighes and from the elbows; the rarity and thinneſs of the skin is a token thereof, which thing, the hair there growing, doth declare and manifeſt.

For the thicker the skin is, the leſs will hair grow upon it.

APH. 70.

Thoſe which are taken with a Quartan Ague are not at all taken with Convulſions: but if before they have been taken, upon the coming of the quartan, they are delivered.

He means here such Convulsions as come by repletion of the nervous parts, with thin and pituitous humors, which by a quartan are both expelled and concocted.

APH. 71.

Those who have their skin acide, and dry, die without sweating, but those who have a loose and open skin, end their life with sweat.

He speaks here of those who have a Feaver.

APH. 72.

Those that are diseased with the Jaundies are not much molested, with windiness.

By reason of the heat and strength of the parts belonging to the stomack, which causeth them to concoct the food fully and perfectly.

SECT.

Apph. 91

Quibus avida est aura exhi
obbadire vivo videre
morientibus: quibus vivo
Lucea et rara cum fulgore
vita defuncta carbo.

Apph. 92

Aurigibroli, non ad modu
vombolii

6

Sect. 6

Aph 1

Dicitur in Caritate in-
stitorum si vel tres aciebus
superveniat qui prius non
fuit locut, vel ita qui ligna.

Aph: 2.

Quibus mari navigationes
natura, ubi quibus a

SECT. VI.

The Argument.

This Section doth almoſt altogether concern that part of the Art which foretelleth good and evil things to happen in diſeaſes.

APHORISM. 1.

IN a long lubricity and ſlipperineſs of the guts, if a ſoweriſh belching do happen, which was not before, it is a good ſign.

For it ſignifies, that now the food remains a while in the ſtomack, till ſuch time at leaſt as it begins to concoct.

APH. 2.

Thoſe which have ther noſtrils more moiſt then others by nature,

and their ſeed alſo do enjoy their health but badly; but thoſe which have the contrary properties, are more healthful.

By the noſtrils he means the brains which purge that way, and by the humidity of the Seed, the humidity of the whole body, the ſeed coming from the blood.

APH. 3.

In long fluxes of the bowels, loathing of meat is evil, and with a Feaver it is worſer.

Becauſe it ſignifies a mortification of the nouriſhing faculty.

APH. 4.

Ulcers which are every way ſmooth ~~and bald~~ are ill.

Becauſe of an evil humor lying in the bottom, which eats up the roots of the hair, as ſalt earth doth the herbs roots which grow on it.

APH. 5.

In the pains of the ſides, breaſt, and

humidior ijs minus pro-
pera valetudine fruun-
tur, qui bus vero hiems
cõtraria adsunt, la-
tabras ꝯgunt.

Cap. 3.
De longæ vitæ hominum
Christiãorũ, cibi parsi-
monia, & cõsuetudine.

Cap. 4.
Circenses, & alia vlcera,
ex malis cibis.

Cap. 5.
De doloribus laterũ, & pectoris
catharrũ, & pertussi ex eisdẽ

. multa differant,
discendum est.

Aph: 6.

Rerum et vasculi vitia
in sobrias distinctas cher
curantur.

Aph: 7.

Solum ventris sublimes
leviores: non sublimes
fortiores.

and other parts, we must consider whether they increase or differ much, or keep at a stay.

Whither they differ namely in their kind, or in their vehemency, whether they be pricking, stretching, or provoking.

APH. 6.

The diseases and infirmities of the Kidneys and Bladder are of hard and difficult curation in old men.

... which old age begins at fifty years which Hippocrates *confirms in his sixt Book Epidemion where he saith he never saw or knew an ulcer of the reins or bladder cured after fifty years of age.*

APH. 7.

Dolours and pains of the belly being aloft and in the upper part are more light & easie, those which are not aloft are more vehement.

We must understand this word aloft not according to the length and height of the body, but according to its depth and thickness, so be those which are not aloft, he means those which are next to the back.

APH. 8.

Ulcers or sores in the body of those which are diseased with the dropsie, are not easily cured.

For an ulcer cannot be cured until it be exactly dryed, which cannot easily be done in those who have the dropsie, by reason of their superabundant humidity.

APH. 9.

Broad wheals are not very full of itching.

For they are not bred by such hot humors as those which are narrow and high.

APH. 10.

Corrupt matter, water or blood issuing

Aph: 8:

Aqua inducatæ laborant-
Vbi deorta in corpore
ulcera non facile sanantur.

Aph: 9

Latæ pus tulæ non admo-
dum pruriginosæ.

Aph: 10.

Capitis dolentis ut vehemen

aqua, vel sanguis per nares,
aut os, aut aures, effluens
morbum solvit.

Aph: 11.
Melancholicis vel naphthis
& hæmorrhoidi superveni-
entibus, coxendix.

Aph: 12.
Diuturnas curanti hæmor-
rhoidas visum quæpiã
obrepere periculum
aqua nõ bibenti, vel
habili impendet.

issuing out, by the nostrils, mouth or ears, dissolveth and cureth a vehement and grievous head-ach.

If that the pain proceed from inflammation, or abundance of crude humors gathered in the head, for if it proceed from other causes, there must be other cures.

APH. 11

The Hæmorroides happening to those, which are troubled with melancholly and pain of the Kidneys are good.

Both by reason of the evacuation, and because they evacuate such humors as ought to be evacuated.

APH. 12.

Unless in the cures of Hæmorroides which have long continued there be one vein kept open, it is to be feared that a Dropsie or Convulsion will shortly follow.

That nature may by that means purge out those evil humors which remain.

APH. 13.

The Hicket troubling us is put away by sneezing.

If the said Hicket was caused by fulness. For by sneezing not only the brain: but the stomack also, by reason of the nerves derived unto it, is vehemently shaken, whereby the humors exciting the Hicket are evacuated.

APH 14.

If in him who hath a Dropsie if the water flow from the veins into the belly, the disease is dissolved.

If Nature or Physick make evacuation of it from thence.

APH. 15.

Vomiting coming by the meer benefit of nature dissolveth and riddeth away a long flux or loosness of the belly.

By reason of the retraction and drawing back of the humors which [illegible] *downward.*

APH.

Aph: 13.

Singulbus fatis [illegible] anbe obser-
nutatio infirmationis libert.

Aph: 14.

Ofg drops dolebo si aqua
a vitis in ventrem ejus
stillavit solvitur morbus.

Aph: 15.

Corpora alia morbis labo-
rantia oportet vomitibus
superpurgationes sacrum
solvit.

Aph: 15.

Pleuritidi aut peripneumonicis [illegible] tonto diarrhea intervenit, malum.

Aph: 17.

Opthalmia laborantem alvi profluvio corripi bonum.

Aph: 18.

Bonum [illegible] tussis, dolorbo, cordis [illegible]

APH. 16.

A looſeneſs of the belly, to one afflicted with a Pluriſie or inflammation of the Lungs is an evil thing.

Becauſe it ſignifies the liver to be ſo affected, by the conſent of thoſe parts which ſerve for reſpiration, that through weakneſs it is not able to draw the aliment to it ſelf, and convert it into blood.

APH. 17.

It is good for him who hath a wateriſh dropping and running of the eys, if he be taken with a flux and looſneſs of the belly.

Whereby Hippocrates *ſhews us a convenient way how to cure ſuch eys, namely by drawing the humors which cauſe the diſeaſe downwards*

APH. 18.

It is a deadly thing when the bladder is wounded, or the brain, or the heart, the midriff, any ſmall gut,

aqua vel ouis qui per nares,
aut os aut aures, effluens
morbum sobrib.

Aph: 11.
Melancholicis et naphiticis
hemorrhoides supervenientes bonum.

Aph: 12.
Diuturnas curauit hemorrhoidas si una quapiã
inuerterit pericula in
aqua nõ bibente, vel
habij impedit.

iſſuing out, by the noſtrils, mouth or ears, diſſolveth and cureth a vehement and grievous head-ach.

If that the pain proceed from inflammation, or abundance of crude humors gathered in the head, for if it proceed from other cauſes, there muſt be other cures.

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By reaſon of the retraction and drawing back of the humors which tended downward.

APH.

Aph: 13.

Singultus ~~[illegible]~~ aut vehementior
vomitio supervenientes liberat.

Aph: 14.

Aegro ~~[illegible]~~ dolore lateris aqua
a venis in ventrem effusa
soluit morbus.

Aph: 15.

Corpora alvi profluvio labo-
rantia a potu vomitibus
superveniens morbum
soluit.

Aph: 16.

Pluuiis & aeris perpetua mutatio & tonitrua in hyeme insolita, mala.

Aph: 17.

Oculi halmia laborantem alio pro fluvio corripi solent.

Aph: 18.

Hordeus pestem tangit vesica, dorsum, coxa, lapis, transversio, renes

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APH. 17.

It is good for him who hath a wateriſh dropping and running of the eys, if he be taken with a flux and looſneſs of the belly.

Whereby Hippocrates *ſhews us a convenient way how to cure ſuch eys, namely by drawing the humors which cauſe the diſeaſe downwards*

APH. 18.

It is a deadly thing when the bladder is wounded, or the brain, or the heart, the midriff, any ſmall gut,

gut, the Stomack or Liver.

The Greek word for wounded is here διαχοπεντ *which signifies deep wounded; for otherwise some of those parts have been wounded and cured as* Galen *saith.*

APH. 19.

A bone perished or cut off, a cartilage, gristle, or sinew, or any little parcel of the eye-lid, or of the foreskin, being diminished, do not grow or joyn together.

Yet they may be knit together by some other kind of substance as we see in bones.

APH. 20.

If blood flow contrary to nature into any concavity it corrupteth and is putrified of necessity.

That is, into any other concavity besides the veins and arteries.

APH. 21.

If the swellings of veins in the legs, called *varices*; or the Hæmorroides

quopiam in hostibus, ventriculo,
foetore lethali vt.

Aph: 19.

Dorsi rotum vt aut cartilago, aut
nervus, aut quod hoc vnius par-
ticulæ aut principali aut regij
augeatur, regij cohorsib.

Aph: 20.

Vi vi vulnera sanguis prohibe
re eharam effluxus febris
in suppuratur mortuus vt.

Aph: 21

Quæ ipsa vasa vt vlcera
vbi dos supervenerint

in sanie vel lichio.

Aph: 22.

Ruptiones quelis dorso
ad culicis desinunt,
in sanie vel lichio solvit.

Aph: 23.

Si melancholia morbus longo
tempore perseverat me-
lancholicum in ulcus degenerat.

morroides, shall happen to them which are mad, their madness is dissolved.

Because nature drives those humors which cause madness into the more ignoble parts.

APH. 22.

Breaches or fluxes of humors, which descend from the back to the elbow, are dissolved by opening of a vein.

By reason that those humors are thereby evacuated.

APH. 23.

If fear and sadness continue long, it is a sign of melancholly.

Namely without any outward cause, for those who are sad or fearful for any outward cause, their sadness and fear do not commonly last long; but if they do, they will turn to melancholly, if not to madness.

APH.

APH. 24

If any small or slender gut be pierced, it doth not grow together again.

This was spoken Aphorism 18. *wherefore* Galen *and* Heurnius *would have it expunged.*

APH. 25.

If the cholerick tumor Erysipulas being outward be returned inwards, it is evil; but if being inwards, it is turned outward, it is a good thing.

By this example Hippocrates *shews that it is good to have all sores and diseases of the body to come from the noble and inward parts to the ignoble and outward ones.*

APH. 26.

Those burning feavers are dissolved with dotage or raving, in which are trembling shakings.

They are indeed dissolved, but that dissolution at last brings a general

Apoh: 24.
Si quod gracilo in bo ti num
poss te tam vil, non coabsil.

Apoh: 25.
Ni si pelas vos si bo con-
Cordi malam: nitus vro
foras dei tuu sonum.

Apoh: 26.
Quibus in scribos ardenti-
bus tu mori si una, de-
linio voluntes.

Aph: 27.

Quibus thorax colliquunt, aut aqua in thorace laborant, hi uerum non secantibus aut pus aut aquam copiosum effluxerit omnino non euadunt.

Aph: 28

Quibus ossa pro dura laborant, hi sanissimi

neral dissolution of the body by death

APH. 27

If the corruption, matter, or water do flow out altogether at once from them which are burnt or cauterized, or cut by the Chirurgion for the cure of the inward apostumation between the lungs and the breast, or of the Dropsie, then the diseased shall questionless die.

By these examples Hippocrates *shews that all total evacuations made at once, are noxious and deadly.*

APH. 28.

Eunuchs or gelded men, are neither troubled with the Gout, nor with baldness.

Because in Hippocrates time they used a very good diet, and lived very temperately they were not troubled with the gout, though now adays they be, and their not being bald

bald comes from their native moisture, which makes them have a very thick skin.

APH. 29.

A woman is not troubled with the Gout unless her monthly terms fail her.

The same reasons may be alleadged for women as were set down in the former, for Eunuchs. But if her terms fail her, then the superfluous humors being driven to the outward parts may cause it.

APH. 30.

A boy is not troubled with the Gout till he hath used Venery.

Unless it come through their seed, or if the parents have had the French pox.

APH. 31.

Drinking of strong wine, a b[illegible], a fomentation, phlebotomy, or a purgation doth cure the pain of the eyes.

Accor-

Aph: 29.

Mulier podagra non labo-
rat, nisi ipsa
menstrua defecerint.

Aph: 30

Puer podagra non laborat
ante veneris usum.

Aph: 31

Adultorum dolores mo-
lestie, aut horendum, aut so-
mentum, aut Cataplasma
aut purgatio solvit.

Aph: 32

Balli longo alor. prestivio
m. accumd. corripiuntur.

Aph: 33

Qui ad dem. ructant non
admodum p. lourisia fiunt.

Aph: 34

Qui calvi sunt iis varices
magni non fiunt. Eorum
vero colorib. exsistentib.
varices sunt. Eorum vero
rursus capillati sunt

According as the cauſe of the diſeaſe is, ſo muſt the manner of the taking of it away be various.

APH. 32.

Thoſe which ſtammer are for the moſt part taken with a long flux of the belly.

Becauſe ſtammering ſhews an extraordinary humidity of the tongue, whereof the ventricle of neceſſity participates.

APH. 33.

Thoſe which have ſour belchings are not much ſubject to a Pluriſie.

Becauſe ſour belching is a ſign of much phlegm, and the Pluriſie for the moſt part invades thoſe who are troubled with much choller.

APH. 34.

Great ſwelling veins in the legs called *varices*, are not incident to them who loſe their hair, and if they happen to have *varices* whoſe hair do fall, their hair will grow again.

Becauſe

Because those vicious humors which before corrupted the hair, are now gon down into the legs.

APH. 35.

If a cough come upon those which are troubled with a Dropsie it is an evil thing.

For it signifies the watery humor to be so increased, that it hath seised upon the rough artery, and so causeth danger of suffocation.

APH. 36.

Phlebotomy cureth the difficulty of making urine, but we must open the inward veins.

Namely that difficulty which proceeds from inflamation or fulness

APH. 37.

If a tumor appear in the neck to him that is troubled with a *Squinancy* or *Quinzy*, it is good.

Because the humors are come from the inward parts to the outward.

APH.

Apho: 35
Hydropicus tussio si
insequatur, malum.

Apho: 36
Difficultatem urinæ
Phlebotomia soluit:
rarò verò interiores

Apho: 37
Anginæ correpto si humor
appareat in collo tumens
sæpè enim morbus exsi

Aphor: 38

Quibus scrulli cancri adnati non curare melius curationem citius interedunt, non curati vero longius vitam trahunt.

Aphor: 39

Convulsio a repletione fit vel vacuatione, illa vero a singultu.

Aphor: 40.

Quibus ad hypochondria dolor est sine inflammatione ijs febris supervenions dolorem solvit.

APH. 38.

Thoſe who have hidden or deep Cancers are not to be cured of them; for they which are healed die ſoon, and thoſe which are not healed, live longer.

For fear of provoking or irritating them.

APH, 39.

A Convulſion is cauſed by repletion or evacuation. So is alſo the Hicket.

Namely when the nerves are filled with ſome thick or clammy humor, or over dryed. And the Hicket is ſaid by Galen *to be as it were a Convulſion of the ſtomack.*

APH. 40.

They who have pain about the the hypocondrium without an inflammation are cured by a Feaver happening to them.

Becauſe the humors which cauſed it are diſſolved by the heat of the Feaver.

APH.

APH. 41.

If a ſuppuration or corrupt matter, hidden in the body doth not ſhew it ſelf, it is by reaſon either of its own thickneſs, or of that part of the bodies thickneſs where it lies hidden.

Yet we may find that there is ſuch corrupt matter hidden by two ſigns namely by the pain, and by a Feaver which it cauſeth.

APH. 42.

If the Liver wax hard to them which are affected with the yellow-Jaundies, it is an evil ſign.

For it ſignifies there is either a hard tumor or an inflammation in the Liver

APH. 43.

The ſplenetick which are taken with a bloody-flux in the bowel, do dye *of the Dropſie*, or a ſlipperineſs of the bowels, following a long flux.

By

Apho: 41.
Quibus in corpore pus
nullam sui dat significa
tionem, ob crassitudinem
sui aut loci non se prodit

Apho. 42.
Rogio morbo laborantibus
scabies durum fieri malum

Apho: 43.
Qui leprosi difficultate
inclinationum corripiuntur
ijs supervenientem
sordata dysenteriam
aqua inter cutem aut
in os tinearum lavitas
excipit, et moriuntur.

Apho: 44

Quibus astringuriales
sepe accidit ipsas p:
Lem diu moliuntur
nisi sobra superveniat
copiosa urina fluxeris

Apho. 45

Si vulcera arguantibus
diu tueniora fiant ab ea
dem est noxa ac si
cicatrices cavab fiant.

By ſplenetick he means thoſe who have a tumor in the ſpleene, bred there, by a melancholly humor.

APH. 44.

They dye within ſeven days, to whom the diſeaſe called Ileos or pain in the ſmall guts ſhall happen after a Stranguric: unleſs a Feaver ſupervening, ſtore of urine iſſue forth.

For the Feaver with its heat concocts and exhilliates the thick humors, ſo that they may go out through the paſſage of the urine.

APH. 45.

If ulcers continue a yeer or longer, the bone of neceſſity muſt grow foul, and the Cicatrices be hollow.

Becauſe the bone being periſhed under, the fleſh cannot grow up again as was ſaid Aph. 19. of this Section.

APH.

APH. 46.

Thoſe which become Crookbackt by ſhortneſs of wind, or a cough before they attain to ripeneſs of years, doe die quicklie.

Becauſe their breſt or bulk doth not increaſe as their lungs and heart doth, they muſt in a ſhort time to ſuffocated.

APH. 47.

Thoſe are to be let blood or purged in the Spring time, to whom opening of a vein or purging may do good.

For the Spring time being temperate is moſt fit for purging or letting blood.

APH. 48.

The difficulty of the inteſtines & guts, coming upon them which are diſeaſed with the ſpleen is good.

Becauſe the thick and melancholly humors are thereby evacuated as Aph. 43

APH.

Apho: 96
Quicunq; ex asthmate aut
tussi aute pubertatem
finiunt, plerumq; morientur.

Apho: 97
Quibus vomica exorta aut
purgatio prodierit, his
bonum; quibus vomica aut
purgatio imminuta.

Apho: 98
Limosis difficultas in
[illegible] limosis supervenit
bonum.

Apho: 49

Qui propagines morbi fiunt subito inflamationem intra dies quadraginta desinunt.

Apho: 50.

Quibus oportet ut vomitum bilis sobrium et bilioſum vomitu superiori oris necesse.

Apho: 51

Qui calculo, capitis ropini et lorius corripiuntur plerumque mutu fiunt

APH. 49.

Goutie diſeaſes, the inflammation being aſſwaged, within fortie dayes deceaſe.

*For the inflammation wil be cur*ed *within forty dayes, if the Phyſitia*n *preſcribe right, and the patient b*e *truly obedient.*

APH. 50.

It muſt needs be, that a Feaver, and Vomiting of choller muſt come upon them, which have their brain wounded.

A Feaver, becauſe any principall members inflammation cauſeth a Feaver, and the vomiting of Choller becauſe of the conſent and agreement which is between the braine and the ſtomack, to which ſome of the great nerves diſcend from the braine.

APH. 51.

Thoſe which are in health being ſodainly taken with the head-ache,

and presently become dumb and snort, die within seven days, unless a Feaver come upon them in the mean while.

Because the Feaver heats, attenuates and resolves the windie spirit and the pituitous humors which cause these symptomes.

APH. 52.

We must consider in their sleeps if any part of the eyes appear; for if any of the white of them appears, the eye lidds not being fast closed, if it doe not happen by a Flux of the bellie, or by the taking of some medicinall potion, it is an evil and verie deadly signe.

If it happen not through some externall cause, for it signifies an imbecillitie of the faultie which moves the eye lids.

APH. 53.

That doting which is done with laughter is not so dangerous, as that

Apho: 52

Sed in somnis etiam de occultis
aliquid subapparoat, postare
potest. Nam si quid non exi-
stit communibus passibus de-
bet apparere, nisi non exi-
stit vi prestigiosa autem di-
cimus: potionem quidam
nocumentum signum esse, et
valde pernitiosum

Apho: 53

Deliratio quae communis fit,
tutior: quae vero studio
adhibito, periculosior.

Apho: 54.
In morbis acutis cum
febre quasi gonorrhoea
suspicio mala.

Apho 55.
Dolores podagrici vere
et autumno fortissimi
vertuer.

that which is done with earneſt ſadneſſe.

For it does not proceed from ſo aduſt a Choler, as that which is done with earneſt ſadneſs.

APH. 54.

Painfull breathings in ſharp diſeaſes with a Feaver, as it were of ſuch as ſigh, and mourne, are evill.

For it ſignifies either a hardneſs of the nerves or muſcles, or a weakeneſs of naturall ſtrength, or ſome affect that cauſeth paine, or is convulſory.

APH. 55.

Paine of the Gout doe moſt commonly afflict, and are provoked in the Spring and Autumn.

In Spring becauſe the humors gathered together in the winter are expelled from the ſtronger parts to the weaker; and in Autumn by reaſon of its inequalitie, and becauſe

the evill humors gathered together by eating of fruits in Summer, settle in those weakest parts.

APH. 56.

The falling down of humors are verie dangerous in melancholie diseases at those seasons. And declare an Appoplexie, or a convulsion, or maddnes or blindnes.

If they fall down to the ventricles of the brain, they cause an Apoplexie if to the nerves a convulsion, if to the substance of the braine madnes, if to the eyes blindnes.

APH 57,

Apoplexies are caused most especiallie from the fortieth to the sixtieth year.

He means those Apoplexies which proceed from melancholie, which in those times abound in our bodies.

APH. 58,

If the Call hang foorth of the bodie, it must of necessity putrefie.

And

Apho: 56

Morbi melancholici per
hoc tempora suspecti hu-
more bilioso vel ap-
oplexiam corporis, vel
convulsionem vel maniam
vel cacatem denunciant.

Apho: 57

Apoplexia autem finem
habet inter quadragesimo
anno et sexagesimum.

Apho: 58

Si omentum excidit, ne-
cessario compulsabit.

Aphō. 57

Quibus longe procedi cum
dolore cruciatis frequēs
summum coxæ oritur,
rursumq; accidit, ij
mucosa bilem pituita
colligitur.

Aphō. 60

Quibus autumno dolo-
ris chiadici vexatis frequēs
caput coxa occidit, ij
femur contabescit &
claudicant, nisi urentes,

And therefore that part which hangeth forth must be cut off.

APH. 59.

Thoſe that are afflicted with long paine of the hipps having the huckle bone comming forth and and returning in againe into its place; have clammie phlegme collected and gathered together in the hollowneſs of that part.

Which humor muſt be dried up in the whole body that part be well.

APH, 60.

Thoſe which have the huckle bone comming out, and have the *Sciatica*, ſhall have their thigh conſumed unleſſe they be burnt for it.

This Aphoriſme ought to be joyned with the former.

SECT: VII.

The Argument.

This ſeaventh Section is altogether prognoſticall and foretelling things to come, and herein he intreateth of preſages of health and death.

APHORISM. 1.

COldneſs of the extreame parts in ſharp diſeaſes is evill.

Becauſe is ſhews there is a mightie inflamation in ſome of the inward parts, which like a cupping glaſſe draws all the blood to it, and ſo leaves the extream parts cold.

APH.

Apho. 6
In morbis acutis frigus
pessimum extremorum
malum.

Apho: 2

A multa potatione rigor
& dolor totius malum
Cropler eos agrotant
cum livida, & malum.

Apho: 3

A libertate autem
duplicata regulato typho
animi defectus fit
A omnia ut pinguetudo &
cruorum rubor malum.

Apho: 4

A sudore horror nonnu

Apho: 5

Ab insania quam maniam
Graeci vocant differentia
inflatio ventri aut hydrops
aut ictericia bonum:

APH. 2.

Fleſh black and blew becauſe of a foule diſeaſed bone, is an evill thing,

For it ſhews there is a great putrefaction of the bone, and extinction of the natural heat.

APH, 3.

The hicket and redneſs of the eyes after vomiting are evill

For theſe two together ſhew there is a great inflamation, either in the ventricle or the braine.

APH. 4.

After ſweate, cold ſhiverings and ſhakings are not good.

For it is a ſigne that nature is weake, and that the ſweat hath not had power to drive out all the noxious humors.

APH. 5.

After madneſs, a bloodie Flux, the dropſie, or an extanſie or trane is good.

For it signifieth that the noxious humors are gone from the head to the lower parts

APH. 6.

Abhorring of meat in a long disease, and the excrements avoided down without mixture of humors, are evill.

Because, it shews the inbecilitie of the concocting faculties, and that all natural humidity is dried up by the feaverish heat.

APH. 7.

Cold shakings, and fond dotings, after much drinking of wine are evill.

The first by reason, it is a signe that the native heat is extinguisht by the much drinking of wine. And the doting proceeds from the heads being full of fervent blood and vapour.

APH. 8.

After the breaking of an impostume

Aph. 6

Si mordo diuturno ci Gastridium et finiatur Dejectiones, malum.

Aph. 7

A multa potatione rigor et delirium, malum.

Aph. 8.

A Tuberculi in brachium eruptione decubitio,

vomitio, clarimi d.
Sorbio fib.

Aph: 9.

A sanguinis profluvio d.
si insania, cachexia
convulsio, malum.

Aph: 10.

Morbo comitiali, si frigidus
& stupiditas, convulsio
malum.

Aph: 11.

A plenitude peripneu-
monia, malum.

posthume inwardly faintnesse; vomiting and swouning.

He speakes here of the breaking of imposthumes which break in the stomack, for the symptome of vomiting followes none else.

APH. 9

After a Flux of blood, a *Delirium* or raveing, or a convulsion are evill.

For it shews a great drought of the bodie, and weakness of the brains forces.

APH. 10.

After the Iliack passion, or colick the hicket, raveing, or convulsion are evil.

Which are caused by the foulness of the stomack and consent which is between the braine and the stomack.

APH. 11.

After a pleurisie, an Inflamation of the lungs is evill.

Because it signifies that part of the noxious humors is gone from the less noble part of the ribbs, to the more noble viz. the lungs.

APH. 12.

A phrensie after an inflamation of the lungs is evill.

The inflamation of the lungs, sending up vapours into the head, and they possessing the braine cause a Phrensie.

APH. 13.

A Convulsion, or the Cramp, after hot burnings, are evill,

Because it signifies a great dryness of the nerves or sinewes.

APH. 14.

Astonishment and raving through some blow of the head is an evill signe.

Because it signifies that the wound hath penetrated to the braine.

APH.

Aph: 12.

A postrigine mania Phrenitis, malum.

Aph: 13.

Propter ardorem vehementem consultio ad Delirium malum.

Aph: 14

Propter plagam in capite ad Phlegmonem stupor sanguinis malum.

7

Aph: 15.

A salvatore in spatu pueri, exspectatio, malum.

Aph: 16.

A pueri spatu Phthisis et flatio. Quæ vero spatum retentæ effluerit, mortuus.

Aph: 17.

Propter ulcera inflammationem, strangulatus, malum.

APH. 15.

The ſpitting out of corrupt matter, after the ſpitting of blood is evill.

Becauſe it ſignifies that the lungs are exulcerated.

APH. 16.

A conſumption, and a Flux of the haire or of the bellie, coming after the ſpitting of corrupt matter are evilſignes, forwhen the ſpitting is ſtopped, the diſeaſed doe die.

The firſt part of this Aphoriſme is averred, Aphoriſm. 11. and 12. of the 5 Section, to which we referr you. The reaſon of the ſecond part is becauſe if the ſpitting be ſtopped, the lungs are ſo oppreſſed with the abundance of flegme lying on them, that the patient is ſuffocated and ſtrangled, for want of breath.

APH. 17.

The hicket comming through an inflammation of the liver is evill.

For

For it shews the greatness of the inflamation, of which the stomack also participates, and being bitten by store of choller swiming in it, it causes the hicket,

APH. 18.

A convulsion or raving caused through watching is an evill thing.

For watching doth extreamly evacuate and exiccate the body; which causeth both the raving and convulsion.

APH. 19.

After the laying bare of a bone, the inflamation and hot tumor *Erisipelas* is evill.

For it sheweth a confluction thither of hot blood and choler, which corrode, and consume the adjacent flesh.

APH. 20.

Putrefaction or impostumation after, from the inflamation *Erisipelas* is evill,

For

Aph. 18.
Propter vigiliam convulsio,
aut distensio alia, malam.

Aph. 19
A Ossis mutatione
exiit pelos: malam:

Aph: 20.
A Crispitate pulmo
aut suppuratio, malam.

7

Aph: 21.
A Torpore in vehementibus
dolore hæmorrhagia,
Convulsio.

Aph: 22.
A dicturo partium ad
ventrem acutissimi dolor,
Suppuratio

Aph: 23.
A lyeteria dejectiones

For it shews the malignitie of the said Erisipelas, which doth not only exulcerate the upper parts of the bodie, but feeds deeper in, and creeps on to the sound parts

APH. 21.

A Flux of blood, after a strong pulse in vlcers is evill.

First because it shews an extreame inflamation to be joyned to the ulcer; secondly because this eruption or Flux cannot be, unless the mouth of the artery be opened: which is very difficult to be stopped.

APH. 22.

After a long paine of the parts belonging to the bellie, an imposthumation is evill.

Which it must needs come to at last, unless death of the patient prevent it

APH. 23.

After avoiding of unmixed excrements

7

Aph: 21.
A Sorbi in ulceribus
fluxus haemorrhagia,
letalem.

Aph: 22.
A diaturbo partium ad
ventrem alti partiũ dolor,
suppuratio

Aph: 23.
A lyden dejectiones

For it shews the malignitie of the said Erisipelas, which doth not only exulcerate the upper parts of the bodie, but feeds deeper in, and creeps on to the sound parts

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After a long paine of the parts belonging to the bellie, an impostthumation is evill.

Which it must needs come to at last, unless death of the patient prevent it

APH. 23.

After avoiding of unmixed excrements

crements downwards, a bloodie Flux is evill

For such humors will erode and perish some parts of the intestines.

APH. 24.

Raving or *Delirium* ensues after the wound of a bone, if it penetrate into the hollow or void space.

He speaks here of the bones of the head onely, as appears by the 14. Aph.

APH. 25.

A convulsion after the taking of a purging potion bringeth death.

Because is signifies an incurable drought.

APH. 26

A great cold of the uttermost parts, through vehement paine of the parts belonging to the bellie is evill.

The reason whereof is set downe in the comment of the 1. Aphorism of this Sect.

APH.

Gymnasia:

Apho: 22.

Si sit vulnus abhinsthia,
si in vacuum usque
penetrauerit.

Apho: 23

Medicamento poto cons
oculis morte sopa.

Apho: 24

Si plus vehementem de
lorem partium ad ventrem
attingentium extremarum
perfrigeratio malum

7

Apho: 27

Si pregnanti menses
supervenerit abortus
ob causam.

Apho: 28

Sive os sive cartilago sive
nervus sub fricti in
corpore nec angatur
nec vulnerat.

Apho: 29

Si lingo phlegmatica di-
lento fluxu diarrhea
supervenerit, morbum
solvit

APH. 27.

If the diſeaſe called *Teneſmus* ſhall happen to a woman with child, it is the cauſe of abortment.

This Teneſmus is a great provocation or deſire to goe to ſtoole, and when they come thither can doe nothing.

APH. 28.

If either a bone, cartilage or ſinew, ſhall be cut in the bodie, it doth neither increaſe nor grow together againe.

This was ſpoken afore in the 19. *Aphoriſm Sect* 6.

APH. 29.

If a ſtrong Flux of the bellie ſhall come upon him that is diſeaſed, with a dropſie called *Leucophlegmatia*, it diſſolveth and cureth the diſeaſe.

Becauſe it evacuates the efficient cauſe of the diſeaſe, which is abundance of white flegme, from whence alſo comes the diſeaſes name. APH.

APH 30.

They have a falling down of flegmatick humors from the head, which doe avid froathie excrements out of the bellie.

For phlegmatick humors being windie, it is no marvell if they be froathie.

APH. 31.

Sediments in urines, made in the time of agues like unto course wheat-meal doe signifie that the sickness shall continue long.

For it shews a kind of gross thick humor, which cannot be dissolved or voided in a short space.

APH. 32.

Cholerick sediments in urins, which at the first were thinn, doe signifie a sharp disease.

For choller always causeth sharp diseases. And urines are always faithfull messengers of the affections of the veines.

APH,

Apho 30
Quibus p̃ diarrhœas
spumosa sunt alvi
excrementa ijs a capite
fit defluxio.

Apho. 31
Quibus per febres in
urinis sedimenta crea
siorem farinam referun
longam nivalem sedimen
febrē significant.

Apho. 32
Quibus in urinis bilio
sedimenta, sed supra
tenuia appareuerint
acutu morbu significa

7

Apho 33

Quibus diversæ quæ turinæ
ex vehemonti fit ni corpo
turbatio

Apho: 34

Quibus in urinis bullæ
innatant nephreticum &
longam sanitatem
non significant.

Apho: 35.

Quibus in urina adipes lib
exponit eos est & cohærete,
ibi nephreticum & diu
morbum adesse significat.

APH. 33.

Thoſe which makes diverſe nrines, have a vehement diſturbance in their bodie.

For when the urines are ſo, it ſhews a manifoldneſs of humors to be viciouſly diſeaſed

APH. 34.

The urins in which bubbles doe ſwim a loft, ſignifie a diſeaſe of the reins, and that the diſeaſe will endure long.

For thoſe bubbles proceding from humiditie which is extended about by a flatuous ſpirit, doe cauſe a cold diſeaje which cold diſeaſes are long.

APH. 35.

Thoſe to whom a fattneſs ſwims upon their vrine together & on a ſodain, it is a ſigne the diſeaſe is in the reins, and aſharp one too.

For if the diſeaſe were in the whole bodie, it would come forth by little and little, and it is a ſharp

one

one, for the head of it melts the fat of the reins.

APH. 36.

If also paines be caused to those which are diseased with the grief of the kidneys about the muscles of the back bone, and have the signes abovesaid, if they be felt towards the outward parts, look and expect that the imposthume shall be also outwardly. But if the pains bend and decline rather to the inward parts, we must then expect the imposthume will be inwards

Namely if the paine hath been long and great. APH. 37.

Vomiting of blood is wholsome to them which doe it without a Feaver: but if it be with a Feaver it is an evill thing, and the cure and remedie of the same, is to be performed with things that have a cooling and binding qualitie.

All

Apho. 36

Si quibus verò è renibus lab
: rat libus præter supradic
ta signa dolores etiam circa
spinæ musculos fiant, qui
ad loca exteriora sublimi
extrinsecus abscessum quo
fore deporta: si verò ad
inferiora magis vergant
abscessum etiam minus
cus futurum potius sperar
dum est.

Apho. 37

Qui sanguinem vomunt si
sine febre accidat, salubre
re est: si vero cum febre ma
lum. Curatio vero refri
gerandi & adstringendi.
hum habentibus præsidia

Apho 36

De lichenibus in ventri-
superiorem ad suppuration-
perveniunt, in his diis vigin-
ti

Apho 39

Si quid strangurie grume-
mbrat et strangurie
labore dolore ad hypo-
trud et pert. non de labo-
ran pertinente, ad vesica
loca laborant

All vomits of blood are bad, Sect. 4. Aphoriſme. 25, [therefore this muſt be here underſtood comparatively, namely that it is more tolerable without, then with a Feaver.

APH. 38.

Diſtillations upon the upper bellie come to ſuppuration and ripeneſs within twenty dayes.

By the upper belly, he means the ſtomach, whoſe heat cauſeth the ſuppuration to be made ſo ſoon.

APH 39

If any one piſs blood, or clots of blood, and be diſeaſed with the Strangury, the pain falling into the *Perinæum*, *Hypogaſtrium*, and *Pectinem*, the places and part about the bladder are diſeaſed.

Perinæum *is the part between the privie Members and the Fundament.* Hypogaſtrium *the bottome of the belly:* *And* Pecten

that

that part under the bellie where the haire grows.

APH. 40

If a mans tongue sodainly become feeble, or any part of the body benummed without feeling, it is a signe of melancholie.

For they proceeded from a thick juice which is partly melancholie partlie phlegmatick.

APH. 41.

If the hicket happen to old men, purged above measure it is not good.

Because such a hicket is bad in all, especiallie in old men, because in them all diseases are greater, and more to be doubted by reason of the imbecilitie of that age.

APH .42.

If the feaver be not caused by choller, much warm water poured upon the head doth disolve it.

Under

Apho: 40
Si de repente hinquadini:
continens fiat aut aliqua
corruptio pars attonita sub:
post signum dat mistam:
cholicam

Apho: 41
Si robustus supra modum
jurgatus singultus acci:
dat, non bonum.

Apho: 42
Si febris aut non ob bi
berta multa aqua calida ca:
pite superfusa febrem
solvit

7

Apho: 43
Mulier non fit amplidixia

Apho 44
Si Empyici quum urunt
aut scalpellis pure albu-
pus effluat vaginæ pi
suberpentem, faciunt
& validum, parunt.

Apho: 45
Quibus puerum lumen sicut
aduritur, si purum pus

Under the name of choler he doth here comprehend all other humors, as Phlegme, blood and black choler.

APH. 43.

A woman hath not the use of both hands alike,

By reason of the imbecilitie of womans nature.

APH. 44.

If a cleare and white matter doe issue out from them which are affected with corrupt matter, when they suffer cauterizing or incision, they doe escape: but if bloodie, stinking, and filthy matter doe issue forth, they die.

By being affected with corrupt matter he means all which have anie corrupt tumor, but especially such as have it gathered between the lungs and the breast.

APH. 45.

If clear and white matter doe issue

issue from them whose liver is corrupted, and is burnt, they recover health : for the corrupt matter is contained in the coat, but if that which cometh forth be like the lees of oyle they die.

The reason of the Aphorism is set down in it, when he saith, the matter is contained in the coat, for if it penetrate into the flesh or substance of the liver they dye. APH. 46.

Cure and heale pains of the eyes, which proceed from drinking of strong wine, and bathing in hot water, by opening of a veyne.

This Aphorisme is by Gallen and Heurnius held to be spurious and not worthy of Hypocrates ; alludes to the 31. *Aphorism of the* 6 *Section, yet it much differs from it.*

APH. 47.

If a cough come upon one diseased with the dropsie, he is irrecoverable

This and the 35 *Aphorisme of the* 6 *Section are all one.* APH.

fluat & album, salvi
fiunt. in tunica enim
ipsib pub continetur: si
vero quelib amurca pro
fluat, in torquent.

Apho: 96

Dolores oculorum post mor
sum vini potum & aque
calentib balneu, vomitu
tione curata

Apho: 97

Si hydropicu tussis habeat,
desperatus est.

Aphor. 46
Strangurian & dysuriam
thoracis & venæ sectio sol-
vit. Inde enim autem sunt
interiores.

Aphor. 47
Ab anginâ dolente tumor
& rubor circa pectoris super-
veniens bonum, forte omnem
morbum vergit.

APH. 48

Drinking of neat ſtrong wine, and the opening of a veine diſſolves the *Stranguric* and *Dyſurie*, but the inward veins muſt be opened.

He ſpeakes not of all Stranguries and Dyſuries, but only of that Strangnrie or dropping of urine, which is cauſed by coldneſs, and of that Dyſurie, or the urines painfulcomming out, which proceeds from a viſcous and flatuous humor.

APH. 49.

A ſwelling and redneſs ariſing on the breſt of him who have a Squiancie is good, for the diſeaſe inclineth outwards.

This differs nothing from the 37 *of the ſixt Section, but only in the place of the redneſſes ariſing, ſo that in both, Hippocrates ſcope is to ſhew that in this diſeaſe it is good to have thè humors tend outward.*

APH.

APH. 50.

They die within three dayes, whose braine begins to corrupt, but if they overpasse them, they shall recover their health.

Because the brain is a principal and most noble part : But if they scape three daies it may be hoped, the disease may remitt and that the naturall forces will ouercome it.

APH. 51.

Sneezing is provoked out of the head, the brain being much heated, or the void space of the head being much moistned : For the aire inclosed within, doth breake forth ; and it makes a noise because it passeth through a narrow place.

He speaks in this Aphorisme only of that sneezing which is caused by the motion if nature desires to driue out flatuous spirit out of the head.

APH.

Apho: 50

Quibus cerebru sydera[tu]
et intra tres dies inclere[s]
unt: si vero hos supera[ve]
verint, sani fiunt.

Apho 51

Si mutamentum cibus
ex capite cerebro excalfacto
aut perhumectato spa[r]sit
in caput manu. Ag[ri] enim
mutus continuo coraꝫ
erumpit. Incipit autem
quidem per angustias sit
dictus.

7

Apho. 52

Quibus pus vehementer dolet ijs febris supervenies solvit dolorem.

Apho 53

Quibus sanguinem evomi contrahere contingit ijs vero secunda est vena

Apho 54

Quibus inter ventriculum septum transversum pituita concluditur et dolorem affert in altercationem vomitionem non habent ijs per vomitum in publicam viam pituita morbi fit solutio.

APH. 52.

Thoſe who are grieved with vehement pain of the Liver, are delivered from it, if an Ague come upon them.

Which vehement pain cometh by windineſs which the feaver diſperſes

APH. 53.

Thoſe which have occaſion to have blood taken from them, muſt be let blood in the Spring.

This is part of the Aph. 47. Sect. 6 look upon that's Comment.

APH. 54.

Thoſe which have phlegm incloſed between the ventricle and the middriff, which is painful to them, having no paſſage into either of the bellies, are delivered from the diſeaſe, the phlegm being turned through the veins into the body.

Matter may come out of the veins into any place of the body, and being

extenuated return into them again.

APH. 55.

Those have their belly filled with water and die, whose Liver repleniſht with water, makes an eruption of it in the upper part of the belly where the Caul is.

This Aphoriſm ſpeaks what is for the moſt part, for by the help of nature and medicaments ſuch may be cured.

APH. 56.

Wine being drunk with an equal proportion of water, puts away ſorrow, yawning, and cold ſhaking

For wine by its moderate heat expels moſt of thoſe matters which cauſe theſe ſymptomes and temperets the reſt.

APH. 57.

Thoſe which have a little ſwelling in the urinary paſſage, they are delivered from it, the ſame being brought to ſuppuration and broken. *This*

Apho: 55
Quibus serur aqua r[illegible]
tem erupertit in omen
tum hid vonter aqua s[illegible]
plotur alg moriuntur.

Apho: 56
Anchistudo dcitel io,
horror vinum pariqu
portione oprotum solvit.

Apho: 57
Quibus in mentu urina
vig generatur in lor
culum vbi suppura
verit in erupcoid dolor
fit solutio.

7

Apho: 58

Quibus occasione alicuius cerebrum fuerit rebementer concussum multos protinus fieri oportuerit

Apho: 59

Corporibus humida carnem prodidit persequenda famis estimatio famis siccat corpora.

Apho: 60

Ubi tota corporis mutatio vel corpus retrigeratum viuisset vel exstet aut colorem alium de alio mutat, morbi significatur longitudo.

This Aphorism is the same as the 82 of the fourth Section where it was explained.

APH. 58.

They must of necessity become dumb presently, which have their brain vehemently shaken & troubled by some outward occasion.

In the word dumbness he here comprehends all other voluntary motions.

APH. 59.

Hunger and fasting is to be inferred by bodies consisting of moist flesh. For fasting dryeth the body.

He means so much fasting as will serve to correct the humidity of the flesh.

APH. 60.

Where there is alteration in the whole body, and it becometh cold and hot again, or changeth from one colour to another, it signifies length of the disease.

This Aphorism is repeated from that which is Sect. 4. Aph. 40.

APH. 61.

Much sweat hot and dry frequently issuing forth, declares abundance of moistness, which in a strong body is to be vacuated upwards, in a weak one downwards.

This Aphorism is thought by Galen *to be spurious, and also the three following, yet* Heurnius *saith no such thing. But saith this Aphorism means that sweat which proceeds from superabundance of moisture, and not from plenty of food.*

APH. 62.

If Agues become more fierce and vehement every third day without intermission they are dangerous. But in what manner soever they shall cease it signifieth they are void of danger.

APH. 63.

Those which are afflicted with long

Apho 61
Fluidor multor calidor
agit frigidas semper
fluont humiditatem
robusto quidem fuzdem
imborito vero mitorib
vacuandam obsedamen
shat.

Apho 62
Sobsod quae non cuidor
brittonibi tutio quoq
vihomentiora sunt pu
icibus quoquo modo adhi
mitormistrint periculo
vacare significatur.

Apho 63
Quibus sobras longas

hib tubercula p. articulis
ut laborat fiunt.

Apho: 63

Quibus longa tuberculaq
in articulis laborat a febre
fiunt hi capiosiores tuber
culantur.

Apho 64

Si quis febricitanti gib
præbeat eadem caro de hibet
calori. rebus, ægrotanti
morbus fit.

Apho. 66

Qua per vesicam prurigines
spellare oportet, antehac
fiunt quæ ab humida va:
loladine subeunt. Nam
quæ hib minime fiunt
similia insalubriora: qua
vero calentibus similia com,
minime insalubria.

long Feavers have little ſwellings or aches in the joynts.

APH. 64.

Thoſe which have long ſwellings or pains in the joynts after a Feaver, do uſe too plentiful a diet.

Theſe three laſt Aphoriſms are the ſame with the 43, 44, *and* 45 *of the fourth Section, where they have been already explained.*

APH. 65.

If any give the meat to one ſick of a Feaver, which he giveth to a healthful perſon, he ſhall ſtrengthen the healthful perſon, and increaſe the malady of the ſick.

This Aphoriſm alſo is falſly imputed to Hippocrates.

APH. 66.

We muſt look upon thoſe things which paſs through the bladder, whether they be ſuch as iſſue forth in proſperous health. For thoſe which are unlike them, are ur-

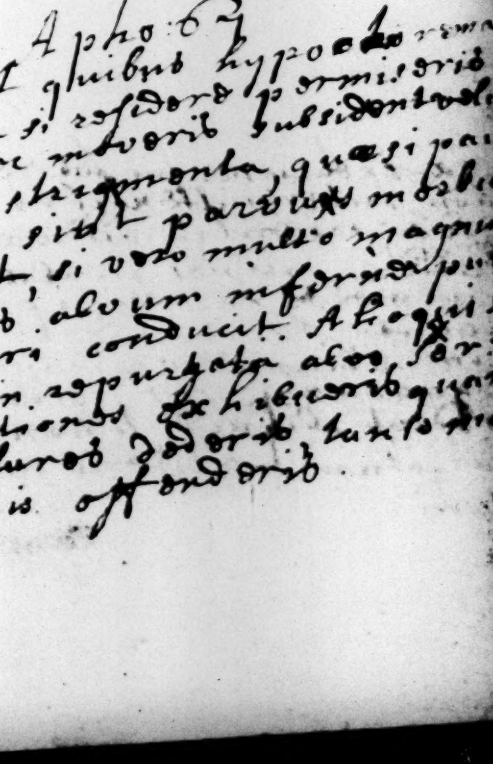
ful signes, but those which are like them, are healthful signes.

This Aphorism speaks that which Hippocrates *in a manner speaks elsewhere: yet because it hath neither the form nor phrase of* Hippocrates, Galen *rejects it.*

APH. 67.

Also when the sediments, if thou shalt suffer them to rest, and shalt not move them, do sink down into the bottom like shavings of guts or such like matter, if they be few, they signifie the disease is but little; but if they be many, that it is great Then it is necessary to evacuate the belly downwards; otherwise if thou shalt give broth and nourishments, without purging the belly, the more thou givest, the more thou shalt offend.

This Aphorism Galen *holds to be foisted in by some sophister and lover of obscurity and to be none of* Hippocrates. APH.



Apho: 69

Quibus exuda dorsum. subeunt ab atra sunt bilo: si lo lontra lo piosio rd, si paluciora minord.

Apho: 69

Ex ir dalionds im obrubus nos inborniglontybus li vida cruenta bilosa, foetida cruda mala communida tamen si pro. doant bona. Borbl: eum etiam vdi capi aquacang car prorib prodat aliquid si non purgatum restituerit, ma: lum.

APH. 68.

Crude, raw and undigested excrements voided downwards, do proceed from black choller. If they be many, they proceed from a more copious quantity, if they be few, from a lesser.

This Aphorism participates of the formers obscurity, and by some is joyned to it and made the latter part of the other.

APH. 69.

Spittings, in Feavers not intermitting, ash-coloured, bloodyish, cholerick, stinking, are all evil. But if they come forth conveniently and easily they are good, whether they issue out by the belly or bladder. And if any thing stays unpurged which should have come forth, it is evil.

This Aphorism is in a manner the same with the 47 of the fourth Section

APH. 70.

When any one goeth about to purge unclean bodies, he must make them soluble and fluxible.

This Aphorism hath also been explained in the tenth Aph. of the second Section.

APH. 71.

Sleep and watchfulness, if they exceed a measure, are a disease.

This is also the same Aphorism in substance with the third of the second Section,

APH. 72.

In Feavers not intermitting, if the exterior parts be cold, and the inward burning and the patient have a Feaver.

This Aphorism was better set down Sect. 4. Aph. 48. for why should he add at the end of this, if the patient have a Feaver when he had already said in the beginning, In Feavers not intermitting.

Apho: 70

Corpora quum quid ... ovum
per vola ... fluxilia fari:
... ...
... ...

Apho. 71

... modu
... morbus

Apho: 72

Ar ... fobribus non in br:
... tionibus si ex bru
... rigunt ... ran:
... se fobrib adsit, ...
mortiferum.

Aphor. 73

Aqua Lobrè non in ter-
minentis si balneum aut
nosub, aut oculus aut
supercilium per aerin-
hoc, si non videbit si
non aut dat quinquid
horum eq[uo]d dedi
acciderit, ih propinque
mors.

Aphor. 74

Alba pituita ex
interius superfluens

Aphor. 75

A diarrhoea dysenteria

Aphor. 76

Dysenteriæ supervenit hæmorrhoides.

APH. 73.

In a Feaver not intermitting, if a lip, nose, eye, or eye-brow be perverted and turned awry, if the sick man do not see nor hear, whatsoever of these things shall happen to a weak sick man, death is neer at hand.

This Aphorism is the same with the 49 of Sect. 4.

APH. 74.

After white phlegme comes a Dropsie.

Namely when the body and its vessels, are abundantly filled with it

APH. 75.

From a looseness of the belly, proceeds a bloody-flux.

Not from all loosnesses, but onely such as are long lasting, and bilious as Aph 23.

APH. 76.

After a bloody-flux comes a Lienteria.

Which

Which is a flux of undigested meat. See Sect. 6. Aph. 43.

APH. 77.

After the corruption of the bone comes the imposthumation of it called in Greek *Sphacelismos.*

It may be also taken for a Gangrening of the flesh about it.

APH. 78.

After vomiting of blood, a Consumption, and an evacuation of filthy purulent matter doth ensue.

This Aphorism is set down several ways, but I have followed Galens *exposition.*

APH. 79.

We ought to behold what things they be which pass out by urines or by the belly, and what things issue out through the flesh. And we must also consider and behold whether the body do decline in any other thing from nature. For if little be avoided the disease is little,

Apho: 77
Nb sp hactenus [illegible]
abscessus.

Apho: 78
A sanguinis vomitione
Tales & puris supdorme
purgatos.

Apho: 79
Quæ alia quæ per urinas
& alvum sibi ovat, & quæ
per cænos abeunt, & si
qua alia corpus à natura
rocidat sp bilarde opor
tet Nam bi porum pec
vus morbos est si multa
magnus si dalbumulti
iam tales fuerit pernic
ciosum.

little, if much, the disease is great, and if very much it is deadly.

To the end that the Physician may know the disease, he must take special notice of the excrements, and examine them in substance, quantity, quality, and the time and manner of getting them out. For the excrements represent the Idea of those parts from whence they proceed.

FINIS.